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To the moſt Reverend Father in God, *George*, by the providence of God, Arch-Biſhop of *Canterbury*, Primate and Metropolitane of all *ENGLAND*.

Moſt Reverend:

I *Have alwaies reckoned, that we ſhall be much accomptable for all our time; but for our beſt time moſt of all. For this cauſe I have endeavoured for many yeares, to employ ſome houres of thoſe dayes, that are eſpecially appointed for the ſervice of God, to the beſt exerciſes in Religion that I could. Out of theſe exerciſes, this Worke hath been raiſed by degrees. Which being heretofore ſent abroad without protection, it fell by miſadventure into unkarefull hands: where it endured two great calamities; mangling, and reſtraint. But having both recovered the liberty thereof, and repaired the*

 maimes:

maimes: and further, having ſo ſupplyed many parts, as it may be ſaid to be never fully finiſhed untill now, and is not like to be much either altered or enlarged by me hereafter; I doe againe commit it to the World, but under the patronage of your Graces name. Not onely in regard of ſome dependency, both of my ſelfe and my Profeſſion, upon your Grace: Neither yet altogether reſpecting the greatneſſe of your authority; but chiefly the goodneſſe of your nature and diſpoſition: whereof I could ſay much, but that I hold it needleſſe to ſhew the Sunne with a Candle. The Lord enlarge your Vertues and Piety largely in this life, and reward them liberally in the life to come.

Your Graces in all duty:

Jo. Hayward.

An Advertiſement to the READER.

THE FIRST PART.

Concerning the uſe of theſe DEVOTIONS.

SUch is the ſervile, or rather bruitiſh baſeneſſe of mans nature, that he is more ſtrongly either ſtirred or ſtayed in the ordinary paſſages of his life, with that which is unpleaſant unto him, than with that wherein he ſeateth his delight: becauſe (for the moſt part) his ſenſuality is more ſenſible, in the ſharpneſſe of the one, than it is in the ſweetneſſe of the other. So in our ordinary courſe it is ſeene, that we are more deeply diſquieted with an injury, than pleaſed with a benefit; and doe therefore beare our ſelves more mindfull to revenge the one, than to requite the other: that we are more feelingly moleſted with ſickneſſe, than contented with health; for that ſickneſſe is capable of little comfort, and health is never voyd of much vexation; inſomuch, as we ſhould finde little pleaſure in the laſt, but by enduring at ſeaſons the pinch of the firſt. So likewiſe we are

more weakly affected with liberty, than with reſtraint; with joy, than with griefe; with eaſe, than with torment; with reward, than with puniſhment; with promiſes, than with threats: and generally, with hope of that which is good, than with feare of that which is, either in deed or in appearance evill. For, feare being a moſt powerfull paſſion, doth uſually ſway all our deliberations, and chiefly moderate the courſe of our affaires.

Wherefore God hath more uſed threats than promiſes.

Hereupon, God, the moſt deep ſearcher, and expirt applyer, in all our *affections*, *imperfections*, *infections*, *defections*, hath both in the former time of the Law, and in this of grace, uſed this meanes much more than the other; thundring forth moſt dreadfull threats, and yet ſometimes intermixing large and loving promiſes: this is a ſpurre to incite, that as a bridle to guide us in the way of his Commandments.

Feare to be perſwaded.

[a] 1 Phil. 2.

Hereupon alſo St. *Paul* exhorteth us, to make an end our ſalvation with *feare and trembling* [a]: And againe, after he had declared to the *Corinthians*, that we muſt all be preſented before the *Judgement ſeat of Chriſt*, he maketh this concluſion: [b] *We knowing therefore theſe things, perſwade the feare of the Lord unto men.* For *feare* is the *beginning of wiſedome*, as the Prophet *David* tearmeth it; [c] *Job* calleth it *wiſedome it ſelfe*; [d] *Syracides*, the *fulneſſe* and *crowne of wiſdome*, [e] the *beginning*, the *being*, and the *end* of *wiſdome*. It is alſo the *beginning* and *firſt ſtep* that leadeth unto *love* [f], which

[b] 2 Cor. 5 *The vertues and effects of feare.*

[c] Job 28.28

[d] Pſ. 111.10

[e] Eccl. 1.12 & 15,16, 13.

[f] Eccl. 25. 13.

which is the *accompliſhment of the Law*, and which growing to perfection, caſteth out *feare* [g].

And of ſo great force is this *feare*, in the *forming* and *reforming* of our *behaviour*, that *Syracides* ſaith, [h] if we would *remember* the *laſt things*, that is, *Death*, *Judgement*, *Hell*, and therewith alſo the *joyes* of *Heaven*, we ſhould never doe amiſſe. Whereto agreeth that which *Salomon* ſaith; *The feare of the Lord is the Well-ſpring of life, to avoyd the ſnares of death* [i]: *The feare of the Lord leadeth to life, and he that is filled therewith, ſhall not be viſited with evill* [k]. This the Prophet *David* alſo confirmeth by his owne experience, where he ſaith: [l] *I have kept thy Precepts, and thy Teſtimonies; for all thy Judgements are in my ſight.* And if we like alſo to make experience hereof, we ſhall finde in our ſelves no great luſt to offend, during the time, wherein we ſeriouſly thinke upon theſe times. Whereby it is plaine, that if we could win our weakneſſe, to beare the continuance of theſe meditations, we ſhould aſſuredly feele in our ſelves thoſe two effects of *feare*, whereof the Scripture makes mention; the firſt is, to *hate evill* [m]; the ſecond, not to *depart from God* [n]. Whereupon will follow, that *he who feareth the Lord, ſhall not feare any evill* [o]; that as God deſireth to be *feared* [p], ſo *he will fulfill the deſires of them that feare him* [q].

It were a ſoveraigne medicine, that

[g] 1 Joh. 4. 18.

[h] Eccl. 7.

[i] Pro. 14. 27.

[k] Pro. 19. 23.

[l] Pſal. 119.

We finde no great luſt to offend, during the time wherin we think upon the laſt times.

[m] Pro. 8. 13.

[n] Jer. 32. 40.

[o] Pſal. 111. 1. & 7.

[p] Deut. 5. 29.

[q] Pſal. 115.

Our prepoſterous care for the body, and negligence for the ſoule.

would preſerve the body from ſickneſſe; but it is more ſoveraigne, that will preſerve the ſoule from ſinne. For the preventing of diſeaſes, ſufficeth not to prevent the death of the body; but either by violence, or by continuall, though inſenſible waſting of the naturall powers, it will ſeize at length upon the moſt healthfull conſtitution: but the preventing of ſinne, is the perpetuall, not only health, but life of the ſoule. And yet ſuch is our dull and blinde folly, that for hope of the firſt, nothing is ſo rare, nothing ſo deare, which our care will not procure; nothing ſo diſtaſtfull, which our patience will not both ſwallow and digeſt: but for aſſurance of the ſecond, we will not apply a ready and eaſie remedy, conſiſting onely in calling to remembrance a few things, which, I know, we know.

Our worke-neſſe in meditating upon the laſt thing.

But ſome will ſay, that this remembrance is ſuch an unſavory, whether *receit*, or *conceit*, that it will not only conſtraine a man to wring his countenance, but requireth a ſteely ſtomacke to breake it: otherwiſe, it will fetch up all the pleaſures of this life. It is a *death*, to thinke only of *death*[r]. What is it then alwaies, or at the leaſt, often to chew upon Death and Judgement, and alſo Hell?

[r] Eccl. 38. 1

Three remedies againſt the ſame weakneſſe.

It is neither all, nor nothing, which theſe men ſay. For, there are indeed ſuch queaſie conceits, but there are alſo meanes to helpe that weakneſſe. And theſe conſiſt eſpecially in three points. One, concerneth

eth the preparers of this Medicine; the other two, thoſe who are to receive it.

The firſt is, after the example of Phyſitians, to gild over thoſe bitter Pills, and not not to deliver in ſuch courſe and careleſſe manner, as will rather provoke, than prevent loathing. For, if they can be ſo prepared, as they may be taken downe; there is little doubt, but the effect will anſwer the expectation. This I write, in regard of ſome, who meaſuring words rather by number, than either order or weight, doe not onely uſe, but affect a dull diſ-joynted kinde of teaching; and doe not onely diſpraiſe, but in the baſeſt words proud contempt can deviſe, utterly condemne all that which is otherwiſe. A ſtrange conceit: firſt, that any man ſhould be of ſo tempeſtuous, either judgement or deſire, as to hate any thing, becauſe they want it: ſecondly, that no man ſhould more liberally ſpeake againſt liberall ſtudies, than they who would be accounted their chiefeſt Patrons. When *Diogenes* did trample, with his filthy feet, upon the furniture of *Platoes* Chamber, affirming that he did tread down *Platoes* pride: Yea, anſwered *Plato*, but with a greater pride. So theſe, in the affectation of their barren baſeneſſe, will beat downe with unſavoury ſcorne, that which they eſteeme affectation, either for aptneſſe of words, or order of matter, in other mens paines. But, with three things men doe eſpecially perſwade; with truth of matter, with example of

The firſt remedy.

life, and with fit ſobriety of ſpeech: for truth findeth more eaſie entrance, when it commeth, both armed with her owne force, and adorned with the furniture both of life and ſpeech. And, as one that walketh in the Sunne for pleaſure, may be tainted with the heat thereof, before he retire: ſo, they that are drawne by delight into theſe cogitations, may thereby take the touch of a more deep impreſſion.

The ſecond remedy.

The ſecond remedy is, ſo to ſeaſon theſe conſiderations, with regard of the profit which they doe bring, that our reaſon may perſwade our appetite, firſt to *entertaine*, and after to *retaine* them; ſeeing to what groſſe receipts we are able to flatter our ſelves, upon either vaine or weake hope of a ſhort imperfect bodily health: *ſhort*, if it were perfect; and *imperfect*, if it could be long. And of theſe, I will report a few only, (for all were infinite) which the more unpleaſant they are to be uttered, the more fit they are; firſt, to ſhame our judgement, and thereby to correct it.

The dung of Men, of Dogges, and of Swallowes, is preſcribed to us for the Squinancy [c]: Hennes dung, to caſt up poyſon by vomit [d]: The dung of a Wolfe, with White Wine, for the Collicke [e]: Doves dung, for the torment of the Stone and Bladder [f], and to encreaſe Seed [g]: Doggs dung, to binde the belly [h]: New Aſſe dung, and alſo Gooſe dung, with White Wine, for the yellow Jaundice [i]:

The

c Galen. Meſue, Mahomet, Arab. Avicenna: *treating of the diſeaſes of the throat.*

d Avicenna Pe. Apo. lib. de venen. c. 4.

e Gal. Actius ſer. 9. c. 2.

f Plin. lib. 30. cap. 4. & cap. 7.

g Conſtan. l. 6. viatici, c. 1.

h Alber. de animalib. l. 22.

i Arnold. a vinon. l. 2. Breviar. cap. 40.

The dung of Horſes, Boares, Sowes, Bears, Calves, Hares, Miſe, for many other griefs [k]: and generally, the dung of all Beaſts [l]: Whereof *Aſclepiades*, ſurnamed *Pharmaceon*, did write many volumes: and *Galen* intituled one Chapter of his Booke of Simples, κόπρος [m], which ſignifieth dung. And hereupon it may be, that *Ariſtophanes* called *Æſculapius* σκατοφάγον, becauſe he not onely taſted the dung of men, to conjecture thereby the qualitie of their diſeaſe, (which *Hippocrates* likewiſe is reported to have done) but gave the ſame for Phyſicke to other.

Alſo they preſcribe the Urine of a Boare [n], of an Aſſe-colt [o], of an Aſſe [p], and of divers other Beaſts [q]. Likewiſe the ſeed and genitals of Boares, Bulls, and Horſes [r]: The ſweat, the filth of the eares, both of Men, and of divers Beaſts [s]: Spittle [t]: and ſome other excrements both of Men and Women, which are not fit to be named [u]. Further, foame of Horſes, and of Boares [x], hoofes of Goates, and of Aſſes [y]: the braines of Mice; the vomit of Dogs [z]: a Vulture, fatted with mans fleſh [*]: a Viper, roaſted like a Pig [a]: red Flyes [b]: wormes of the putrification of Vipers [c] and which do breed in rotten trees [d], with infinite other, of the like ſort, which, if it were not for deſire of health, an honeſt man would not offer to an Horſe.

Yea, what purging Potions and Pils will wee take? all which are not onely unplea-

[k] Plin. l. 28. c. 14.
[l] Paul Æginet. lib. 7
[m] Lib. 10. c. 8.
[n] Plin. lib. 28. cap. 15.
[o] Plin. lib. 28. cap. 10.
[p] Galen. l. cap. 2.
[q] Aetius. Tetrab. 1. ſer. 1. c. 18.
[r] Plin. l. 28. c. 10.
[s] Gal. ſimp. l. 10. Plin. l. 28 c. 4. & l. 30. c. 12.
[t] Gal. de diſt. lib. 10.
[u] Gal. l. cod. Pl. l. 28. c. 10. Horatius l. 1. c. 1.
[x] Plin. l. 28. cap. 10.
[y] Gal. ſimplit. l. 10.
[z] Plin. l. 30. cap. 11.
[*] Plin. l. 30. cap. 10.
[a] Plin. l. 30. c. 5. & 13.
[b] Plin. l. 30. c. 12.
[c] Marcel. c. 9.
[d] Marc. c. 9.

unpleasant, but (*Aloes* excepted [e]) exceeding hurtfull; not onely to the stomack [f], (especially to the mouth thereof, being a part of a most sharp sense [g]) but to all the other principall parts [h]; and that chiefely by two meanes [i]: first, by evacuating the healthfull humours, together with the hurtfull; secondly, by infecting the parts with a qualitie against nature. For, all purgative Medicines are of venemous quality [k], and contrary to the nature of man [l]: their evacuation being no other thing, than a violence to nature [m]. Yea, they have plaine poyson [n], and a destroying power [o] in some part of them. And if it were not so, yet in voiding superfluous humours, they weaken the spirits, and consume naturall moisture, (which two are the very substance of life [p]) whereby they make the body soone old [q], and in the meane time, weake, dry, and subject to consumption [r]; breeding also grosseneſse and hardneſse, howsoever they be corrected [s]. Hereupon *Plutarch* affirmeth, That they are so farre from purging the body, that they had need themselves to be purged. And *Avenzoar* used to say, (as *Rabbi Moses* reporteth [t]) That he never gave purgation, but his heart did shake many dayes before. Hereupon, divers others also have setled their opinions, that it is the best Physick, to take no Physick at all.

If then for so short, so uncertaine a bodily health, wee can conquer our patience,

[e] Aegi. l. c. 4
[f] Cel. l. 5. in Prin.
[g] Galen. in com. Hipp. lib. 2. & de rat. vict. in morb. acut. cap. 11.
[h] Mesue. l. 1 Intent. 2 sum. 1. c. 1. Cau. 2.
[i] Lib. de virib. cord. tract. 2. c. 2.
[k] Mesue l. 1. intent. 1. c. 3.
[l] Gal. simp. lib. 3.
[m] Autem in 4 primi.
[n] Averois 5 colliceu.
Avicen in 4 prim. & in 3 prim. doct. 2. c. 1.
[o] Gal. simp. lib. 4.
[p] Avicen. in 3 pri. doct. 2. cap. 1.
[q] Mes. l. 1 in tent. 1. sum. 1. c. 10. c. 1.
[r] Rasis l. 1. ad Almans. tract. cap. 15 c. 1.
[s] Avenzoar lib. Telsi. Tract. 9. c. 8

ence, to ſwallow down theſe horrible, both lothſome and dangerous drugs, which (as *Celſus* ſaith [a]) do often not help the ſick, and alwayes hurt thoſe that are ſound; inſomuch, as the uſing of theſe helpes to lengthen our life, is many times a meanes to haſten our death: ſhall we be ſo nice, or rather negligent, that our courage cannot climbe over a few difficulties, in meditating upon thoſe things which will be an occaſion, ſo ſurely, ſo ſafely, both to purge and preſerve our ſoules from ſin?

Let us ſummon the ſobriety of our ſenſes before our owne judgement: and, that which *ſaying* cannot, let *ſeeing* perſwade. Do we know what theſe tearmes, *Death, Judgement, Hell*, do import? or whom they do concerne? or how neere they are unto our necks? Do we take them for the fables of Poets, and not for the Oracles of Gods owne mouth? Is not the condition of man common; in the firſt, with beaſts; in the other two, with devils? Are we not every houre in danger? and will we never be in doubt to ſtep into them?

What? muſt we be entreated (like mad men) to be good unto our ſelves? Had we rather feele theſe torments, than feare them? Rather endure them for ever, than for a ſhort time thinke of them? Where then is our judgement become? Where are our right wits? Or where, at leaſt, is our ſelfe-love; which alwayes pryeth after profit, and is ſo carefull to avoid both loſſe

*Li. 2. cap. 1. Primas.

[a] Lib. de regim. vitæ, cap. 4.

[u] Lib. eod. cap. 13.

Our negligence for the health of our ſoules.

loſſe and harme? Are we transformed into brute beaſts, that we project no further, than to the preſent? That all foreſight hath either forſaken us, or is ſo ſleepily ſecure, that we will not caſt our eyes a little before us; and in opportunity of abundance, ſtore our ſelues againſt aſſurance of need?

What paines we take for the pleaſures, gaine, and honour of this life.

O blinder than beetles! The Merchant refuſeth no adventure, for hope of gaine; the Hunter ſhrinketh at no weather, for love of game; the Souldier declineth no danger, for deſire either of glory or ſpoyle: And ſhall we frame to our ſelves, either an eaſe in not underſtanding, or an idleneſſe in not uſing thoſe things which will be a meanes to us, not onely to avoid intolerable and endleſſe paines, but to attaine both immeaſurable and immortall glory, pleaſure, and gaine? Shall we either not ſtrive becauſe we are content; or be content, becauſe we will not ſtrive? For aſſuredly, if we take herein the true meaſure of our mindes, we ſhall finde greater reaſon to confeſſe our ſloth, than to complaine of our weakneſſe; and theſe exerciſes would be eaſie enough, if our endeavours were anſwerable to our power. But ſeeing Chriſt hath pronounced this terrible ſentence; *Caſt the ſlouthfull ſervant into utter darkneſſe*: ſhall we ſtill remaine idle, and ſecure? Shall we; with *Salomons* ſluggard, *put our hands into our boſome* [a], and pretend, *there is a Lyon in the way* [b]? It is cold, it is uneaſie to labour,

Mat. 25.

[a] Pro. 19. 24.

[b] Pro. 22. 13

bour, and therefore we can *neither cleanse nor enclose our Vineyard* [c]? may we cover our selves with this excuse: Our passions are strong, our bodies weake, many dare not, most will not, few do commit them to the encounter? Nay, if God command it, if reason direct it, we must do it: for to say *we cannot*, is childish; and *we will not*, peevish.

[c] Pro. 24.

If the rich Glutton and poore *Lazarus* were againe in life, what would they not (thinke we) either do, or not do? what action would seeme too great unto them? what abstinence too grievous? who is so mighty, whom they would either envie, or feare? who is so miserable, whom they would disdaine or neglect? what hardnesse, what hazards would they refuse? the one, to avoid; the other, to recover the place wherein they are? Surely, two great Wonders are spred over the World: one, that in regard, both of the Doctrine and life of Christ, so many men do not yet beleeve him: another, that of those which do beleeve in him, so many dare adventure to offend him: the first, that there should be such want of faith; the second, that there should be such coldnesse of care. And if with those, we do not beleeve the heavie horrours which God will heap upon the wicked, both at and after the time of their death: we are no faithfull Christians, if with these we beleeve them, and will not provide to prevent them, we are no reasonable men.

What God doth command, and reason dictate, we must do.

Two great wonders.

But

the third remedy against our dulnes, in meditating upon the last things.

But if no reason can stirre up our reason, with the holy and happy Apostles, *To leave all*, both pleasures and advantages, *to follow Christ* [d]; and by forcible entrie, by a maine and manly breach through all difficulties, to settle our soules in the cogitation of these last things: then the last remedie onely remaineth, by often exercise to acquaint our nature with them; and as one who maketh a fire of greene wood, not to be tyred with blowing, untill our devotion be set on flame. For the habit of Vertues doth grow and encrease with the exercise of their acts; and those who endeavour God will help, by enlightning their understanding; which the more it pierceth into the reasons which induce us to the love and service of God, the more it doth enflame us in the same. And as *Moses*, by often talking with God, had a glorious glistering set upon his countenance [f]: so by our often frequenting conference with God in prayer, which is our talking to him, in meditating upon his Precepts, his Promises, and his Threats, which is his talking to us; we shall finde in our selves, though not suddenly, yet in time, a most heavenly change. For, the heart of a sinner is like to troubled water, which cannot suddenly be cleared, but with leysure, and by degrees; and some time must necessarily be required, to beat back those abuses whereto we have been a long time enured.

Mat. 19. 27.

Exo. 34. 35

And although, at the first, these exercises

ſes ſhall ſeeme unſavourie unto us, and we ſhall feele in our ſelves very much, either dulneſſe, or reſiſtance: Becauſe the Devill (who ſeemed to lye quiet, whileſt by often abuſes he made us tame, to be willingly abuſed) when we offer to expell him, will neither eaſily nor ſuddenly looſe his hold; but, (as did the dumbe and deafe ſpirit which Chriſt caſt forth) he will cry out, he will miſerably toſſe and teare the poore ſoule, before he will depart. Although (I ſay) we ſhall finde at the firſt, neither pleaſure nor eaſe in theſe exerciſes of devotion, but rather much externall oppoſition, much reluctation in our ſelves; (whereupon the *Wiſeman* ſaid, *When we enter into the ſervice of God, we muſt arme our ſoules againſt many tempeſts of temptations:*) Yet by our *perſiſtence*, and the *aſſiſtance* of God, who is more ſtrong and liberall than we can either aske or underſtand, they will in ſhort time ſeeme unto us very eaſie and plealant; and in the meane ſeaſon, not onely maintaine, but encreaſe our ſtrehgth, for continuance in that happy courſe.

Wherefore exerciſes of devotion are neither pleaſant nor eaſie at the firſt.

g Mat. 9.

Ecc. 2, 1.

Spirituall exerciſes maintaine ſpirituall ſtrength, even when they yeeld ſpirituall ſolace.

For as one that is either weary or weak, recovereth ſtrength by taking his foode, although he eateth many times, without either appetite or taſte: ſo meditation and prayer, which give both fuell and flame unto devotion, do encreaſe in us ſome ſpirituall ſtrength, even when they yeeld little ſpirituall ſolace.

And as for the pleaſures of the World, we

we ſhall in little ſpace eſteeme the ſweetneſſe of them to be ſo ſwiniſh, that we ſhall loath our ſelves for being deceived by them; much more them, for ſo deceiving us. For ſpirituall pleaſures do not onely farre exceed but altogether drowne the pleaſures of the body; and make them, if not diſtaſtfull, yet contemptible unto us: and that eſpecially for three reſpects.

THE

The Second part, concerning the pleasure of a vertuous life.

First, *in regard of the cause; in that they proceed, not from nature, but from grace; being one of the chiefest workeings of the Holy Ghost, who thereupon is called a Comforter. And because effects are alwaies answerable to their cause, the joyes which the Comforter doth worke, must needs be unspeakable.*

The first cause wherefore spirituall pleasures exceed the pleasures of this life. *Ioh. 14. 16*

Secondly, in regard of the object: for that these pleasures are not of creatures which are particular and finite, affecting onely some one sense: but of the Lord and Creator of all things; who, being an universall and infinite good, is sufficient also to stir up both an universall and infinite delight. For, pleasure being nothing else, but the attaining of some good, the moving whereto is by desire; which having attained the end, it doth rest and rejoyce: It followeth, that the delight is alwaies answerable to the degree of goodnesse which is attained. And therefore seeing God is the highest good, the last end and perfection of the soule, in whom only consisteth both the felicity and satiety thereof; it followeth againe,

The second cause.

againe, that the enjoying of him is the terme of all desire; that the enjoying of all creatures is nothing so neare the joy of enjoying God, as the light of all the Starres is comparable to the light of the Sun; that as all creatures doe not satisfie when he is away; so nothing else delighteth, when he is present. And although the perfection of this pleasure be in Heaven, yet God giveth such a taste thereof many times in this life, that it spreadeth from the soule into every part of the body: according as the Prophet David said; My heart and my flesh rejoyce in God.

Psal. 84. 8

Thirdly, in regard of the subject; because they are more proper to the nature of men, and more agreeable to his understanding and will; which, how much more noble they are than his other powers, so much more capable are they of greater pleasure.

Though ird cause.

For, as we consist of two contrary substances, the soule and the body; so are we capable of two contrary and incompatible pleasures, the spirituall and the fleshly, and so farre as doth the substance, so farre doth the pleasure of the soule exceed the pleasure of the body. Which being but a painted pleasure is never desired, never regarded, but of those who are ignorant of the true pleasure of the soule: Even as men through ignorance of the naturall, either vertue or beauty of precious stones doe sometimes better, often equally esteeme of counterfeit. But, if we would make our judgement master over our opinion, and accustome our selves to the true taste of spirituall plea-

Corpotall pleasure never re- warded but upon igno ance of soule that spiri- all.

sure;

ſure; we ſhould in ſhort time contemne as falſe, and at length abhorre as filthie, the ſeeming pleaſures of the fleſh: much more then a man would contemne to taſte of honie, by enduring the ſting of many Bees; or abhor to have a lothſome itch, notwithſtanding it preſenteth unto him ſome delight in clawing. For theſe pleaſures, howſoever they are ſuperficially ſugered over to content our phantaſie; which is of power, not onely to darken reaſon, but to deceive ſenſe: yet the maine mixture of them is a guilty grief unto the conſcience: and by making ſome offer of ſenſuall delight, they worke both painefull and poyſonous effects.

Bodily pleaſures work painfull effects.

But they who enjoy theſe pleaſures, doe laugh (you will ſay) and ſhew all the tokens of a minde, both merrie and ſecure. I heare you well. But every fowle that hath a ſeemely feather, hath not ſweet fleſh; nor every tree that beareth a goodly leafe, beareth good fruit. gluſſe giveth a clearer ſound then ſilver; many things gliſter better then gold: a gorgeous cheſt is not alwayes the ſigne of a rich treaſure; nor a faire die, of a fine thred, nor a coſtly ſcubbard, of a true blade: not a merrie countenance, of a minde either pleaſantly diſpoſed, or ſet at quiet. We ſee that ſome men will laugh at the beating of their heads againſt the walls. Yea, but then they are mad, you will ſay. Yea, but not ſo dangerouſly mad, as they who will moothly ſmile at the ſatisfying of their own unfull deſires, which do not only hurt, but deſtroy: not the body onely, but alſo the ſoule.

The pleaſure of the wicked only in ſhow.

And

And if they be not mad, or (which is worſe) of a ſtupid and benummed ſoule; having loſt both the ſpirituall light of grace, and the naturall light of reaſon, retaining onely the ſenſuall light of their affections, common with brute beaſts; their laughter is accompanied with ſuch a ſharpe ſting of conſcience, (the eternall Juſtice making them executioners of their own faults) that all their mirth is but the painted face of Jezabel, even an outſide onely of pleaſure. For God holdeth his Court of Juſtice within the conſcience of the wicked: and no ſooner do they commit offence, but accuſing thoughts and condemning Judgemene do forthwith ariſe. Hereupon the Apoſtle affirmeth, that wicked men are damned by themſelves: *and the Prophet* David *ſaith,* The Lord judgeth the righteous, and him that contemneth God every day. Chriſt *ſaith, they have a worm which alwaies gripeth and gnaweth their conſciences.* God *hath threatned that he will give unto them* a trembling [c] heart, *and that* feare ſhall kill them in their chamber [f]. *The wiſeman affirmeth* [g] *that all wickednes is full of fear, giving teſtimonie of damnation againſt it ſelfe. And* Job *likewiſe ſaith of the wicked:* [h] That he ſorroweth all the dayes of his life, as it were a woman with childe: a fearefull ſound is ever in his ears. And although he be in time of peace, the Sword is alwaies before his eyes. When he ſitteth down to eat, he remembreth that the day of darkneſſe is ready at his hand: tribulation terrifieth

The inward terrors of the wicked.

Συνοχὴ κακῶν. Mar. 9.

c Mar. 9. Deut. 28. 65

f Deut. 32. 25

g Sap. 5.

h Iob. 15.

rifieth him, and anguish environeth him, even as a King is environed with souldiers, when he goeth to battell.

This is the sweet musick, which the conscience of the wicked continually maketh upon their owne heart strings; being a beginning in this life, of their full torments in the flames of hell; and the leaves here of the trees which there shall rumble upon their neckes. All things which they see, they suspect: they conjecture, not onely probable, but possible perils; yea, such as all ordinary means can hardly conspire; their thoughts alwaies beating upon those things, which in common sence do seeme to carry a dreadfull shew. They may be free from present danger, but thinke themselves free from danger they cannot; they are as suddenly dismayed at the noise of a leafe, as if it were a clap of thunder. They suppose that every man who cometh towards them, meeth against them: if men talke secretly together, they suppose it is of their deeanour: if any sinne be generally reproved, they surmise that onely they are noted: and the lesse they do perceive, *the more waies do they* conceive. *Before them is anger, behind doubt, upon one side shame, on the other feare; suspition, anguish, terrour, dread, doth hold their guilty soule continually in* Alarme. *Thus they discover themselves, though no man know them: they condemne themselves, though no man accuse them: they torment themselves, though no man touch them. And this scourge of conscience*

The scourge of conscience which afflicteth the wicked.

science, *they can no more put from them, than they can put away their own thoughts; they are no more able to run from it, than they are able to run from themselves: it will follow them, it will persecute them even down into hell.*

The pleasure of the godly in the testimonie of their conscience.

But the vertuous have no such butchery of thoughts within them. Yea, they have the testimonie of a good conscience, which S. Paul calleth, [g] *his glory: and* [h] Salomon, *a continuall feast. And this alwaies, either causeth, or is accompanied, first, with present confidence, according to that which Salomon affirmeth,* [i] The just is as confident as a Lion. *Secondly, with most high hopes, having full assurance, that in all their anguishes and necessities, their prayers have good acceptance with God. And this hope worketh* [k] *againe two excellent effects: First, a sweet solace, according to that which the Apostle saith:* [k] We rejoyce in our tribulation, through our hope, which maketh us not ashamed. *Secondly, a most assured strength, to susteine them in all the adversities and obloquies of this life; and (as an armour of proof) to breake all the blowes which the world or the Devill can fasten upon them. Emboldning them to say with the Prophet;* [l] My hope is in God, I will not fear what flesh can do unto me: *And with Job:* [m] Although he kill me, yet will I trust in him.

g 1 Cor. 1. 12.

h Pro. 15. 15

The confidence of the godly.

i Pro. 28. 1.

Their hope

k Rom 5.

Their strength.

l Psal. 56. 4.

m Iob 13.

The hope of the wicked.

n Psal 53. 6

o Pro. 28. 1

To the contrary, the present estate of the wicked is to fear, [n] when there is no cause of feare: *and to flie,* [o] when no man follo-

lowes

lowes them. *And as for their hope*, p it shall perish. *Being no better then* chaffe; q a bubble, smoak, r a lye; *yea*, s furie; *yea*, t a very abomination of their soules. *The reason hereof is double: First; because (whatsoever they pretend) they settle their hope in worldly meanes; and not in God: whereupon* Solomon *saith*, u When the ungodly man dyeth, his hope is gone, the confidence of his riches shall perish. *Secondly, because although they did trust in God, yet living as they do, loosely, licentiously; it is in vaine, and rather to be called presumption then hope.*

p Pro. 10. 28
q Iob. 5.
r Esay 8.
s Iob 8.
t Pro. 15.
u Pro. 11.

Hereupon it followeth, that as two men travelling together towards their Country, the one to be advanced for his service, the other to be executed for his offences; are accordingly affected by the way (whatsoever countenance they carry) as they expect entertainment at their journeyes end: even so it is between the vertuous and the wicked. The one performeth his passage with great alacrity, being carried upon the wings of hope and desire; the other goeth on with an heavie heart, being no lesse unwilling to proceed, then he is unable to stay. The one cannot thinke upon death, but with great joy, as being to him the doore to heaven; the other cannot remember it but with extreme terrour, as being to him the gate of hell. To the one Christ hath said, Whatsoever you shall ask the Father in my name, he will give it you. *To the other, God saith by the Prophet* Esay: When you reach forth your

The godly and the wicked not affected alike.

Esay 1.

hands, I will turne away mine eyes, when you pray, I will not hear you.

The wicked toſſed with tempeſtuous affections.

And, although neither all the wicked, nor alwaies any do feele theſe cruell gripes of conſcience; becauſe the voice of their diſordered affection is often ſo lewd, that it drowneth the cleere condemning voice of their conſcience; Yet do they heare ſo much alwaies as ſhall make them inexcuſable. And beſides, their minds are violently toſſed with another tempeſt. For, being deſtitute of grace, which onely is of force to uphold reaſon, and to curbe and controule inordinate appetites, they are under the full rule of their unreſtfull and unreſtrained affections. But theſe are the unfruitfull thorns which choke the good ſeeds both of reaſon and grace; the corrupters of judgement, the ſeducers of will, the betrayers of vertue, the flatterers of vice; the underminers of courage, the ſlaves to weakneſſe, the infection of youth, the madneſſe of age; the curſe of life, the reproach of death. And as a ſhip in the midſt of a ſtorme, is beaten on every ſide with winds and waves, and dangerouſly driven, not by direction of the Maſter, but by the fury of the tempeſt: ſo in all the agitations of the wicked, reaſon, which is the Pilate, can bear no rule; but affection, which is the ſtorme, doth forcibly both toſſe and drive them; not onely diſturbing their preſent quiet, but keeping them alwaies unaſſured. Hereupon the Prophet Eſay *ſaith:*

Eſay 57.

[x] The wicked have no reſt, but are like the raging Sea; whoſe waters foame

foame with mire and gravell.

The causes hereof are three: The first is, for that the affections which they follow, never acquainted with mediocrity, are violent and peremptory, unable to endure, either denyall, or else delay: continually crying, as Rachel *did unto* Jacob: y Give me children or else I die. *The second is, for that they are like unto death, never satisfied; not onely following the sway of desires already formed, without end; but framing new desires without number. They affect a thousand things which cannot be effected: and yet miserably afflict the soule, because they are wanting. And of all things that they do obtaine, the pleasure doth forthwith either vanish, or cloy: they do no more satisfie the appetite, than the salt water quencheth thirst. But as a fire, the more fuell is cast into it, the more thereby it groweth able to consume: so the more meanes be applyed to satisfie these affections, the more do they, not onely desire, but importune, either increase, or at the least change. The third cause is, for that they are one contrary to another: whereby are raised most cruell combates within the soule; with a farre greater distraction of desires, than was of * languages at the confusion of* Babel: *The minde being swayed in contrary motions, as every winde of passion doth puffe. As lust and pride desire to spend; avarice to spare; envie to detract, feare or favour to extoll; ambition to adventure, suspition to hold back;*

The affections of the wicked violent and peremptory.

y *Gen.* 30. 1 The affections of the wicked are insatiable.

The affections of the wicked are contrary.

* *Gen.* 11.

backe; wrath sweeteth revenge with delight; deceit cloaketh it with dissimulation. And generally, so many as they are, so many different desires do they kindle; all joyned together onely in wickednesse; according to that which the Prophet said: Psal. 55. I have seen iniquity and strife in the City. Iniquity, for that all are both unmeasurable and unjust: Strife, for that one of them is contrary to another.

The affections of the godly are peaceable and calme.

But the Godly do enjoy a heavenly peace and tranquilitie in their passions: according to that salvation which [a] CHRIST both used, and taught to his Disciples; [b] Peace be unto you: and according as the Princely Prophet said: [c] There is great peace to them that love thy Law. For they trouble not themselves with cares; the sad burthen, the consuming canker of this life: they hunt not after frothy praise: they are covetous only to lay [d] up treasure in Heaven: their highest ambition is to maintaine themselves upright in goodnesse: their pleasure is to despise pleasures: their minds are not racked either with feare or desire: all their calme thoughts are utterly unable to maintaine within them any stiff strife. And therefore they hold a firme and stable peace: first with all men, even as the Prophet David said: I am at peace with them that hated peace. Secondly with God: according to that which St. Paul saith: Rom. 5 1. Being justified by faith, we have peace towards God. Thirdly with themselves: because having grace to governe their desires,

a Luke 24. 36.
b Luke 10.
c Psal. 119.
d Mat. 6.
Psal. 119.

sires, and resigning their wils into the hands of God, they are not molested with those combates and encounters which others doe endure, by reason of the contraries whereof they do consist: namely the outward man, and the inward man; the spirit, and the flesh; reason, and appetite. And hereof do ensue two notable effects.

One is the inestimable treasure of liber-tie, whereof Christ said, [e] If ye abide in my Word, then are yee my Disciples, and shall know the truth, and the truth shall make you free: *and likwise the Apostle:* [f] Where the Spirit of the LORD is, there is libertie. *And this consisteth in freeing of reason, which is the divine part of the soule, from the ty-rannie of affections, which are the sensuall and brutish part thereof: whereto not-withstanding, the wicked are more baselie bound, than ever was slave to the most mercilesse Tyrant. For they do not sticke, nor stay at any danger: they spare neither paines nor expences, whether of treasure or of much more precious time, to satisfie that which they command: they are ready to adventure their life and their soul for every false delight, for every small point of honour and estimation which they desire. They neither act, nor talke, nor thinke, nor once dreame of any other thing than of this service. Hereupon S. Peter calleth them,* [g] Bond slaves of corruption: *and Christ,* [h] slaves to sinne. *The reason is, because a man is a slave to that, whereof he*

The liberty of the godly.

e *Iob* 8. 31, 32.

f 2 *Cor.* 3. 17.

The slavery of sinners.

g 2 *Pet.* 2
h *John* 8,
i 2 *Pet.* 2

is overcome. *Whereupon it followeth, that we are ſervants to ſo many Lords, as we are over-ruled by affections, as we do commit ſinnes.*

The dominion of the godly. k *Luke* 17. l *Iohn* 5. 4. 1 *Cor.* 15.

Another effect is, the dominion over thoſe affections, which Chriſt calleth, k a Kingdome within us: *and* Saint John, l a victorie: *being a farre greater conqueſt than* Alexander *the great was able to atchieve. For he having ſubdued the ſtrongeſt part of the world, was beaten downe with the power of his paſſions: but the godly having conquered theſe his Conquerors, doe not onely* maintaine *themſelves in free condition, but* retaine *theſe Rebels in ſuch obedience, that their ſervice is a great furtherance unto them in the ſervice of God. As anger is a meanes to inflame zeale; haughtineſſe, to deſpiſe the world; ſhamefaſtneſſe and fear, to abſtaine from ſinne; joy, to praiſe God, ſadneſſe, to repent; hatred, to purſue vice; love, to enſue vertue: and in like manner the reſt. So long as they are kept in order of obedience, ſo long are they alwaies ſerviceable, and ſometimes neceſſary in vertuous atchievements.*

1 *Cor.* 9. 27

Hereupon Saint Paul *ſaid:* I tame my body, and bring it into ſubjection: leſt when I preach unto others, I my ſelfe become a caſt-away. *For as divers beaſts being wilde are dangerous, but made tame, doe become profitable for many uſes: ſo our paſſions, which in their rebellious rage are hurtfull unto us, being ſubdued and moderated,*

moderated, are ſingular helps in the exerciſe of vertue.

Now, ſince it is by rebellion of our affections, that a vertuous and religious life doth ſeeme diſtaſtfull unto us; it followeth, that theſe affections being ſubdued, the ſoul ſhall obtaine a free and full pleaſure in all the actions of ſuch a life. And this pleaſure of the ſoul is of force, to darken and to dull the ſenſes of the body againſt all worldly reſpects; as well in not receiving pleaſure, as alſo in not perceiving paine. For the firſt, St. Paul ſaid, n *that he eſteemed all things dung in regard of Chriſt. For the ſecond, the Apoſtles rejoyced, becauſe they were accounted worthy, not onely to be ſcourged,* o *but with deſpite and ſhame to be ſcourged, for profeſſing Chriſt. This alſo made the ſtones ſeeme ſweet unto* p *Stephen: the ſword, fire, wilde beaſts, and all other cruelties joyned with ugly infamy, not only tolerable, but delightfull to the reſidue of the bleſſed Martyrs: Whoſe noble courage (like the Sun) did ſhew great countenance in loweſt ſtate: who with a brave behaviour in contempt of death, gave a grace to the greateſt miſeries, that the greateſt tyranny could execute or invent. Being aſſured, that it was God who gave them this bitter potion to be drunk off as a healthfull medicine: and that tribulation is like to a file, which the more ſharp it is, the better doth it purge and cleanſe the ſoule.*

Wherefore a vertuous life ſeemeth diſtaſtfull

The force of ſpirituall pleaſure.

n *Phil.*3.8.

o *Acts* 5.

p *Acts* 7.

And of the joy of the godly, even in their greateſt miſeries, there are two prin-

How largely God communicateth his grace.

cipall cauſes. One is, the apparent ſupply of grace, which God, even in the middeſt of miſeries, by a more felt than ſeene manner, diſtilleth into the ſoules of his ſervants; to incourage and enable them in their perſeverance. For, as his grace is great towards all, ſo doth he communicate the ſame moſt familiarly with thoſe that are his; and doth as privately rejoyce with ſuch as ſerve him, as though he had none other to ſerve. Neither is he at any time ſo neere and preſent with them, as in their tribulations; although the contrary ſeemeth to appeare: their victory being alwaies the more glorious, by how much their combate is furious and rude. Hereupon, S. Bernard ſaid; Give me tribulation, O Lord, that thou mayeſt be alwayes with me. This grace is a participation of the divine nature; that is, of the goodneſſe, purity, and nobility of God: which is (like Samſons haire) not onely an ornament to the ſoule, whereby it is ſo amiable in the ſight of God, that he taketh it for his daughter and for his Spouſe; but alſo a ſtrength, by meanes of the vertues which attend upon it: by which the ſoule is enabled to encounter and overcome, not only calamities, but ſinnes and the Devils. In regard of the firſt, Ezekiel termeth the ſoule that is poſſeſſed by grace, [q] A new ſpirit. In regard of the ſecond, the Apoſtle ſaid, that he had not onely will, but [r] power to do all things.

q Ezek. 11. 19.

r Phil. 4. 13 The force of love to extinguiſh paine.

Another cauſe is, the love which is ſetled in them towards God; which is ſo predominant

minant a paſſion, that it maketh the greateſt difficulties ſeem eaſie, and the moſt dangerous attempts moſt delightfull. For, as ſuger is not onely ſweet in it ſelfe, but ſweeteneth other things wherewith it is mixed: ſo love is not onely in it ſelfe delightfull, but maketh all the wayes of God both light and delightfull; light to heare; and delightfull to imbrace. Bearing the eyes ſo faſt fixed upon that which is loved, that when it underſtandeth tribulation to be the means whereby it is attained, tribulations are pleaſant: not as tribulations, but as the means to attain that which it deſireth. Therefore he that loveth, either laboureth not, or delighteth to labour: even as the hunter taketh pleaſure in his toyle; and as a woman ſcarce feeleth the paines of her travell, when ſhe conſidereth that it is the onely way to attaine her deſire. Give mee one that loveth, *ſaith Saint* Auguſtine, and he ſhall feele what I ſay: but if I ſpeak to a cold Chriſtian, hee cannot underſtand mee. Tract. in Ioan.

In regard of this ſupply of grace, Chriſt ſaith: [u] My yoke is eaſie, and my burthen light. *Saint* John *alſo ſaith:* [x] His Commandments are not grievous. *Becauſe that which to nature is heavy and hard, is made both light and eaſie by grace. In regard whereof God incourageth us by* Saint Paul: [y] My grace is ſufficient for thee. *And by the Prophet* Eſay: [z] Feare not, for I am with thee: melt not as wax, for I am thy God to ſtrengthen thee, Effects of Grace. u Matt. 11. x 1 Ioh. 5. y 2 Cor. 12. z Eſay 43.

thee, to aſſiſt thee, and to keepe thee with the right hand of thy righteouſneſſe.

Effects of love.

In regard of this love, Chriſt ſaid, * He that loveth me keepeth my commandments. *And Saint* John *ſaith,* [a] This is the love of God, when we keep his commandments.

[a] *Iohn* 15.

Effects of both.

In regard of both, the Apoſtle ſaith, [b] I am filled with comfort, I abound in joy, in all our tribulations. *Likewiſe the Prophet* David: [c] The voyce of joy and health is in the Tabernacle of the juſt. *And againe, with words neerer admiration than liking:* [d] I have taken greater pleaſure in the wayes of thy Commandments, than in all manner of riches.

[b] 1 *Cor.* 7.
[c] *Pſal.* 118.
[d] *Pſal.* 119.

From grace proceedeth light.

Of this grace enſueth a moſt cleare light of underſtanding, called the wiſdome of Saints [e]: *whereby the ſpirituall man* [f] *judgeth all things: being made thereby, moſt wiſe in diſcerning what is beſt, and moſt juſt in performing what he doth diſcerne. This is that ſpirit which Chriſt promiſed to his diſciples, when he ſaid:* The holy Spirit which the Father will ſend in my Name, he will teach you all things. [g] *This is that light of men,* [h] *that writing in the heart,* [i] *that immediate inſtruction, which God aſſuredly promiſed, and the Prophet* David *did moſt earneſtly deſire; whereof he meant alſo, when he ſaid:* [k] The Lord is my light, and my ſalvation. *And againe,* [l] Thou ſhalt

[e] *Prov.* 9.
[f] 1 *Cor.* 2.
Iob. 14. 26
[g] *Iohn.* 1.
[h] *Ier.* 31.
[i] *Eſay* 54.
[k] *Pſal.* 118
[l] *Pſal.* 16.

ſhew

shew me the path of life. *And againe,* [m] Thou shalt make me to understand wisdome secretly. *But the want of this light of understanding unto the wicked, must needs (according to the nature of darknesse) make the whole passage of their life exceedingly both labourſome and loathſome; according as the Prophet saith in their person:* We have groped after the walls like blinde men, we have stumbled at mid-day, even as it had been in darknesse. *And as the Wiseman speaketh of their complaint in hell,* The light of righteousnesse, the Sunne of understanding hath not shined unto us. *And this difference betweene the godly and the ungodly, was shadowed in figure, when among the children of* Israel *there was light, but among the* Ægyptians *was palpabl. darknesse.*

From this love proceedeth a notable alacrity, both in beginning and pursuing, joyned also with integrity and perseverance; of which foure points the Prophet David *speaketh thus in order:* [p] 1. I made haste and prolonged not. [q] 2 I will runne the way of thy Commendements. [r] 3. With my whole heart. [s] 4. Unto the end.

From both proceedeth a most heavenly consolation, knowne onely to those that feel it; in comparison whereof, all the contentments which men contend for in this world, are no more pleasant than the torments of hell. For as light proceedeth from the Sun, and

[m] *Psal.* 51. The wicked live and labour in darknesse.

Esay.

Sap. 5.

Exod. 10.

From love alacrity proceedeth.

[p] *Psal.* 119.
[q] ibid.
[r] ibid.
[s] ibid.

From both proceedeth consolation.

and from fire heat: so from the presence of grace, not only from the fruition, but from the contemplation of that which spiritually we love, a most sweet solace inseperably doth ensue. And this the Prophet David calleth [t] A gracious dew: And Esay, [u] A flood of pleasure: Which God giveth as a taste in this life, of the Ocean of joy which is in heaven. Wherewith the hearts of the godly being watred, and (in a manner) made drunken, they lose all sense of earthly things, (as [x] S. Peter did upon a short shew of the glorious presence of Christ) and neither in desire, wish, nor in hope aspire, nor in imagination feigne in this world any greater joy.

t Psal. 68.
u Esay 29
Psal. 36. 65
x Mat. 17.

Spirituall pleasure is never joyned with pleasures of this world.

But if we will drinke of these sweet streames, if we will feed on these pure pastures, we must endeavour to abandon the pleasures of this life, and esteeme all worldly things so indifferent, that our minds be not transported, either with desire of that which we have not, or with delight in that which we have. For, as the [a] arke of God and the Idoll Dagon, could not stand together upon one Altar: [b] as Isaac and Ismael could not abide together in one house: so cannot [c] Christ and the world, God and Mammon lodge together in one heart. The love of God and of the world are two extremes, more distant one from the other, than are the poles of the world; as it is impossible for one eye to behold heaven and earth at once, so is it for one will to affect both God and the world. The people of Israel

u 1 Sam. 5
b Gen. 21.
c Mat. 6. Luk. 1.

[d] Israel forsooke the flesh pots of Ægypt, before God gave them Manna from heaven: The Prodigall [e] Sonne left his feeding upon husks with swine, before his father killed for him the fat calfe; and surelie, if we will subdue our turbulent affections, and draw them from the delights of this world, we shall soone finde this spirituall pleasure, not only to exceed our expectation, but very far beyond our hope. For God is not loved enough, if he be not loved alone. He is jealous, and with exceeding fervour loveth our soule, and will not admit any externall loves and delights to be mixed with his: like a chaste wife, who is injuriously loved, if she be loved together with others.

d Exod. 16.

e Luke 15.

God must be loved alone.

And it is a true token of our furtherance, in this grace of God towards us, and in this love of us towards him, when we feele in our selves, an alacrity and delight in heavenly meditations; in prayer, in fasting, in almes, and in other exercises of devotion: with a careleſſe contempt of the world, and a longing desire to be with God. But, if we finde in our selves a dulneſſe to begin, and a wearineſſe to continue in these labours of the soule, which, (as it maketh the paines greater to us, so doth it make the acceptance leſſe to God; who loveth not only a willing, but a cheerfull giver) then is it a sure signe, that neither Gods favour is so great towards us, as we have need; nor our duty so intire towards him, as we have cause.

A true token of our furtherance in the grace and love of God.

2 Cor. 9.

And therefore it behoveth us to applie all our care, all our courage, to blow up the

dying fire of our devotion: especially both by often running, and by long persevering in the serious consideration of these last things; untill we finde in our selves some feeling of this pure pleasure. For so will these and the like exercises of the soule grow unto us; first, tolerable, and afterward most sweet: and on the other side, the pleasures of the world will first seeme vaine unto us, and afterward exceeding vile.

HOM. IL. a.

Ἐχθρὸς γάρ μοι κεῖνος ὁμῶς
αἴ κε πύλῃσιν,
Ὅς χ' ἕτερον μὲν κεύθῃ ἐνὶ
φρεσίν, ἄλλο δὲ εἴπῃ.

Tam gravis ille mihi nigri
quam limina ditis:
Ore aliud qui fert, aliud
sub pectore celat.

As dale of death, so do
I hate that kinde;
Whose tongue from thought,
whose mouth differs from minde.

The

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A Thankſgiving, intermixt with Confeſſion and Prayer §. 13.

Another Thankſgiving joyned with prayer. §. 14.

Another Thankſgiving and Prayer. §. 15.

Of

Of particular Benefits.

Particular benefits are

- Spirituall.
  - The second vocation to grace, wherein we are to consider Gods
    - Patience in forbearing and expecting in that state of sinne wherein he hath
      - grievously punished some,
      - sinfully forsaken others.
    - Love, in often calling us to repentance, & at the length, in bringing our obstinate resistance to an end, by
      - outward meanes.
      - secret and inward inspirations.
  - Justification, by receiving us to
    - Mercy in forgiving all our sins past, and blotting them out with the blood of Jesus Christ.
    - Grace in preserving us from falling into the same, or the like sinnes againe: and that by two meanes.
      1. By removing or stopping from us many occasions of temptation: according to that part of the petition in the Lords Prayer. *And leade us not into temptation.*
      2. By giving us strength to resist them, when they were offered; according to that which followeth: *But deliver us from evill.*
- Temporall.
  - Positive, in bestowing many benefits of
    - Nature
    - Worldly estate.
  - Primitive, in delivering us from divers dangers, which others have incurred, whereof
    - many are manifest.
    - infinite are to us secret and unknowne.

THE

THE SANCTUARIE OF A troubled Soule.

A Prayer to be said, when we begin to settle our selves to our Devotion.

1 *WHen God doth most observe us.*

2. *In what confidence we approach unto God.*

3 *The preparation of our selves, before we presume to speak unto God.*

4 *Fervency without discretion, is no other than furie.*

5 *Desire of spirituall things, is the price whereat they are set.*

6 *Many Petitions, God can hardly deny.*

7. *The greater our perseverance is, the greater shall be our abundance.*

8. *Who specially are troubled with wandring thoughts.*

9. *The reason wherefore they are so troubled.*

10. *The*

10. *The greatest misery of mans heart.*
11. *The power of Prayer to change our Soul.*
12 *The condition which maketh our prayers effectuall before God.*
13. *Our fals should be an occasion to us of more stable standing.*
14. *God is a severe exacter of thanks.*
15. *How to crave spirituall, how temporall benefits.*
16. *How our case is to be debated before God.*
17. *What maketh our paines in serving God to be sweet.*

A Prayer.

Most glorious Lord! most gracious *Jesus Christ!* give me not only leave, but help, yea ability and power, to prostrate my unworthy soule, and powre forth my weak petitions in the presence of thy Almighty Majestie, in the view of all thy holy and honourable Court of Heaven: both with feare to offend, and faith to obtaine. For although at all times thou dost *observe*, and they *serve* us: yet must especially, when we present our selves, to speake unto

to thee face to face. Inſpire my ſoule with what affections it ſhould think of thee, teach my tongue with what words it ſhould both praiſe thee, and pray unto thee: inſtruct mee, O God Jeſu! with ſuch an humble heart to intreat thee, that thou mayeſt favourably heare me, and mercifully grant me my requeſts.

2. Behold, O King of glorie! as a weake and wretched worme, to a God of infinite both Majeſtie and Power; as a guilty and grievous ſinner, to a moſt juſt and ſevere Judge, not ſtanding upon my owne either dignitie or deſerts, but in confidence of thy mercies I approach unto thee; to make manifeſt my miſeries and neceſſities, and to crave thy moſt gracious comfort, and ſupply. O Lord, of all power and peace! in regard of the corruption both of my nature, and of my life; I acknowledge my ſelfe unworthy to ſpeake to thee; unworthy to look towards thee: but in regard of thy manifold mercies, I will not only look towards thee, but look to be relieved

relieved of thee; I will not onely ſpeake, but aſſure my ſelfe that I ſhall ſpeed.

3. And to this end, I earneſtly crave thy gracious aſſiſtance; that I may now preſent my poore ſoule before thee, in thoſe humble behaviours which are beſt agreeable, both to my duty, and thy deſerts. That I may talke to thee with a reverence, which conſiſts of love and dread; rejoycing in thee with feare, and trembling before thee in joy. That as a Muſician will not offer to play, before he hath ſet his Inſtrument in tune; ſo I may not preſume to ſpeak unto thee, without diligent preparing my ſelfe, by calling into conſideration: firſt, my offences; ſecondly, thy Majeſty and glorie; thirdly, my neceſſities; laſtly, thy goodneſſe and mercie. That hereupon I may be jointly both caſt down in humility, and confirmed in hope: and that placing my ſelf with all lowlineſſe, at the loweſt end of thy banquet; thou maiſt come to me in thy good time, and ſay, *Friend ſit up higher.* Luk. 14. 10.

In-

Inflame my ſoule with true *zeale*, (the true *ſeale* of thy holy Spirit) that it may be carried in a full courſe towards thee, with a fervency governed by diſcretion: for fervency without diſcretion is nothing elſe, but either a degree, or reſemblance of fury. Give me an ardent deſire of ſpirituall things, which is the onely price whereat they are ſet; even as thou haſt ſaid; That whoſoever doth hunger and thirſt after righteouſneſſe, *be ſhall be ſatisfied.* 4. 5. *Mat.* 5. 6.

If I do not preſently obtaine that which I deſire, let me not therefore either deſiſt, or relent. For although thou holdeſt back thy help for a time, yet many petitions thou canſt hardly deny: and if we will perſevere to knock, thy promiſe doth binde thee to open unto us. Therefore, ſo ſtay my ſtrength with conſtant courage, that I may with patience and humility expect thy pleaſure; and perſiſt with *Jacob*, even in wreſtling with thee, untill *Thou bleſſe me.* Aſſuring my ſelfe alſo, that the greater my perſeverance ſhall be, the 6. *Gen.* 32. 7.

the greater ſhall be my abundance; and that the comming at length, will largely recompence the long expecting: even as thou didſt reſerve the beſt wine untill the end of the feaſt; and as the moſt famous men, *Iſaac*, *Samſon*, *Samuel*, *John Baptiſt*, were brought forth of women that had been long barren.

John 2.

Defend my weak heart from ſpirituall aſſaults. Reſtraine my wilde and wandring imaginations, which are like the fowles that came to hinder *Abrahams* offering. Whip out of my ſoule thoſe theeviſh thonghts, which are like buyers and ſellers, and changers in the Temple: Wherewith, although all men are (in ſome meaſure) moleſted, yet more eſpecially ſuch wicked weaklings as I; even as flies ſwarm thicker about a ſore beaſt, than about a ſound.

Gen. 15. 11.

John 2. 15.

9. For our nature being depraved through ſin, we have loſt the rule which at firſt we had, over the powers and faculties of our ſoules. Whereupon the imagination often times

times, either riotously rebellesh, and beareth it selfe in open licentiousnesse; or else (like a she slave) privily stealeth from us, before we are aware. And among all the miseries of mans life, this is one of the greatest; that it is so sensible in the things of this world, and so dull in things pertaining to thee: being to the one as a drie Reed, and as green wood to the other; which cannot without paines be kindled. And therefore, O good Jesu! settle thou my scattered thoughts, binde them together with the chaines of thy love; that they range not whither they list freely, much lesse unlawfully. Let my minde be fixed so fast upon thee, that it be not distracted with other cogitations, either offensive, or idle, or else impertinent; and by that means be either altogether diverted from a true consideration of thy presence, or interchangeably divided, in joyning some other worship with thine: like the *Philistims*, who placed the Arke and *Dagon* together: or like the new inhabitants 10. 1 *Reg.* 5

1 Reg 1 7. habitants which the King of *Assur* sent into *Samaria*, who worshipped the Lord, and also served other Gods. For if thou shouldst come with thy graces to enter into my soule, and finde the doores shut against thee, or else the roomes taken up with strange guests; thou wilt assuredly depart againe, and make my prayer to be unfruitfull.

Luke 9. 28. O mercifull Lord! thou wert transfigured whilest thou wert in prayer upon the Mount, to signifie to us by the glorious change of thy body, what power is in Prayer to

11. change our soules. *Moses*, also by talking with thee, had a beautifull brightnesse cast upon his countenance. Grant now, I beseech thee, that I may feele this force of prayer within me. Let it transport my soul from all worldly delights: let it chase all evill and idle motions out of my minde; even as Theeves do usually disperse, when he that is attemped calleth for help, if good friends be within hearing.

Grant unto me (O Lord of life!) a pure

a pure *intention* in minde, a firme and fervent *attention* in thoughts. Possesse, yea, wholly ravish my soul with pure zeale and devotion towards thee; that I may now powre forth my prayers to thee for my self with stedfast faith; for others with ardent love; with perfect hope, and humility for both. For the principall condition which maketh our petitions effectuall before thee, consisteth in presenting the same, without either presuming in our owne goodnesse, or doubting in thine. 12. *Sam.* 1 5.

Give unto me a cleere sight of my sins, give me also true teares to lament them. Let me crave forgivenes of thee, with deepe contrition for my offences past, and resolute purpose of amendment hereafter. Let not my fall be like the fall of an Elephant, unable to arise; but let them be to me an occasion of more steadly standing. 13.

Grant me to be thankfull to thee for all thy benefits, with a full feeling of my present want. Grant that I be not so transported with desire o

those good gifts whereof I stand in need, that I become either unthankfull or unmindfull of those things which I have received, knowing, that as thou art both a ready and liberall bestower of thy benefits, so
14. art thou also a most severe exacter of thanks.

15. Grant me to crave thy spirituall blessings, with full and firme hope: thy temporall benefits, with entire resignation to the wisdome of thy will: Not importuning them, either absolutely or earnestly, or in greater measure then thou shalt thinke convenient to bestow: and bearing my selfe assured, that whatsoever worldly thing I desire at thy hand, thou wilt give unto me, either the very same, or that which shall be better for me. For I plainly see the blindnesse of my owne judgement, and thou know'st (I know) what is fittest both for thy glory, and for my good.

Give such comfort and contentment to my disturbed conscience as thou shalt thinke most expedient,

either

either for my exercise, or for my ease. Poure thy peace into my poore soule, and by the secret inspiration of thy holy Spirit, kindle, yea inflame thy good motions within mee, that I may seeke them forceably, imbrace them joyfully, maintaine them carefully, and prosecute them to full effect.

Let not the exercise of prayer seeme troublesome, nor the time thereof tedious unto mee. But grant that I may in such wise persevere and spend this little time of prayer, in debating mine own cause against me to thy justice, and for mee to thy mercie; that in the end I may arise with new supply both of courage and strength, to do such things as appertaine to thy service. And as seven yeeres which *Jacob* served for *Rachel*, seemed to him but a few dayes, for the love which he did beare her: so let mee esteeme both the time short, and the paines sweet in serving thee for to enjoy thee. 17 Gen. 29

Receive this my Sacrifice of prayer and praise, inflame it with

the comfortable heat of thy love; and wherein it is unperfect, amend thou the defects, who onely art of power so to do: that it may bee acceptable to thee, or at least that thou maist not despise it. Give mee thy grace, (O most gracious LORD) that I may now bend all the forces of my soule, with thine Angels and Saints to praise thee; with true repentant sinners to appease thee; with poore distressed wretches to intreat thee; and with all thy creatures *duely* and dutifully to praise the sweet JESUS. *Amen.*

§. 1.

The guiltinesse of Sinne, and the consideration of the time of death, calleth the sinner to call upon God.

1. THe wisedome, dominion and life of the Soule.
2. Without God all abundance is beggery.
3. Our originall sinne.
4. Our regeneration.

5 Our

5. Our actuall sinnes.
6. Our preservation.
7. Our vocation.
8. Our falling from God.
9. The soule arraigned within it selfe.
10. Sinne is a sweet poyson.
11. The renuing of sinne exceedeth the pardon granted before.
12. It is better never to haue beene conuerted to grace; then to be diuerted from the same.
13. Knowledge of the losse increaseth the misery.
14. The terrours of sinne may be profitable to us.
15. What causeth sorrow for sinne.
16. The art of the Diuell in seeking to deceiue us.
17. The finall arrest both of the body and of the soule.

Most high, most holy, most mighty, most mercifull, most good, most goodly, most loving, most fearefull and terrible GOD! the Creator, the rester, the maintainer of all things: whom to know, is to bee wise; whom to serue, is to reigne; whom to loue, is the life and happinesse of the soule. Behold, I poore 1.

wretch, to thee, who art both rich and liberall; I miſerable, to thee who art both pitifull and plentifull, doe draw neere. Behold, a hunger-ſtarved Begger knocketh at thy doore, open to me. O honourable houſe-holder! without whom all abundance is beggery: open, I ſay thy mercies to my miſeries. And although I am not worthy to ſit at thy Feaſt with thy Sonnes; yet with the baſeſt of thy ſervants, let me be refreſhed with ſome broken pieces, that are taken from thy Table.

2. Thou haſt commanded us (O gracious God) to come, to knock, to call unto thee: whereupon thou haſt promiſed us, ſo to finde thee, as both to *enter in* to thee, and to *entertaine* thee, O mercifull JESUS! I here arreſt thy gracious promiſe. Behold now, my ſighing doth ſeeke thee, my teares cry unto thee, and the groanes of my pained ſoule doe knock at the gate of thy mercies. Behold, LORD, I *intend*; I *contend* to doe thy will; performe thou, I beſeech thee, thy Word. Reveale

that

that which thou biddeſt me to ſeeke; admit me whom thou haſt invited; give me that whereto thou haſt given me both power to aske, and promiſe to obtaine.

And firſt (O Lord) I acknowledge againſt my ſelfe; that I was conceived in iniquity, and borne in miſerie, but thou of thy free love diddeſt cleanſe mee; thou diddeſt ſanctifie me, thou diddeſt through faith on my part, and mercie on thine, betroth thy ſelfe unto me. 3. 4.

Yet I, unmindefull of ſo great goodneſſe, have ſince, with many a foule fact, diſtained my ſelfe, and diſhonoured thee: not dreading thy diſpleaſure, whoſe wrath makes the Divels to quake, I was borne in neceſſary, but I plunged my ſelfe in voluntarie ſinnes; I made no conſcience in offending thee, and feared not for to forget thy Law. 5.

Notwithſtanding thou, according to thy wonted mercies, diddeſt not baniſh me from thy protection: but as though I had *daily* and *duely* obſerved thy will, thou diddeſt boun- 6.

tifully heape thy benefits upon mee; ſo much undeſerved of me, as not deſired.

When I ſinned againſt thee, the Devill was rrady to have made a prey of me; I was content, I was deſirous to have periſhed with him; but thou (O Lord) didſt *drive* back him, and *draw* back mee; not onely without my requeſt or knowledge, but very much againſt my minde.

When I was in danger of death, both by ſickneſſe and caſualties; and my ſoule was ſo rocked aſleepe in ſecurity of ſin, ſo burdened with the weight of wicked actions, that it muſt needes have ſunk down into hell; thy grace ſtood by mee, thy power did preſerve, both my body from death, and my ſoule from damnation.

I did *offend* thee; but thou didſt *defend* mee; I did *deſerve* death, but thou didſt *preſerve* life: I did not *regard* thee, but thou didſt ſafely *guard* mee. I (like a wretch either ſenſeleſſe or deſperate; that,

not

not knowing this, not caring in what course I was carried) did forsake thee, and fly to mine enemy: I did long, I did labour, to cast my soule into his pitifull power; to have stood at the mercy of his damnable malice. But thou wert alwayes with mee, as with *Jacob*, when he said: *Surely God was in this place, and I was not aware of it.* Thy care did keepe mee, whil'st I busied in vaine things, never marked so much: thy love did seeke, with very great and gracious favours, to win mee unto thee. *Gen.28. 16.*

But as one that is sicke of a sleepy disease, cannot be awaked, but by pinching: so out of this lethargie of sin, my sleepy soule (neither unworthy, nor unwilling to have perished) could not bee called to it selfe, but by some sharpe and sensible accident. 7.

Hereupon thou beganneſt to run with mee a more rugged race, laying many crosses upon me; not only to bend my unwilling, but to break my willing minde, and to

make it applyable to thy pleaſure. Thou didſtcall me out of the wilderneſſe of worldly delights, wherein my guiltineſſe would have hid it ſelf from thy preſence. Thou didſt take mee up, ſtraying in the ſtreets; thou did compell me out of the high way to Hell: thou didſt enter covenant with thy ſervant, thou didſt ſtirre in me a deſire, and ſtrengthen an endeavour to attend upon thee: Thou didſt inſtruct, thou didſt enable, both my underſtanding, and alſo my will; that, to diſcerne; this, (in ſo ne duty) to doe thy pleaſure.

8. Yet I, (wretch that I am) ſince my entrance into thy ſervice, have either ungraciouſly forgotten, or ungratefully remembred all thy benefits, and have not ſo eſteemed thee for them, as I would have done a mortall friend for a few courteſies of courſe. I have forſaken thee againe, and followed the right trace of the unrighteous world; thinking every thing good, whoſe evill I had not tried. I have provoked thee, I

have

have ſtirred up thine anger, I have deſerved thy diſpleaſure; I have a thouſand waies done evill in thy ſight: not ignorantly, but preſumptuouſly; not weakely, but wilfully not fearefully, but impudently; having not onely loſt the tender touch of conſcience, but beginning to bear my ſelfe (an offence beyond the degree of any vile word) in a braverie of evill.

Alas! how deepely hath corruption tainted my ſoule? What folly hath not had his ſeat in my minde, and left his footſteeps in my actions? Nay, I have farre exceeded the limits of folly: no man not baniſhed from his right wits, would thus have been entrapped, thus entangled. I ſhould have repented me of my former ſins, but I have in ſuch ſort both increaſed and aggravated them, that I ſcarce have left, either number for more, or place for worſe.

O my God! what anſwer ſhall I make? How ſhall I either excuſe, or extenuate this my relapſe? ſhall I pretend the ſlie ſubtilties of the Divell?

vill? the faire faced ſhewes of the world? the pleaſant perſwaſions of the fleſh? *The woman gave it mee? The Serpent deceived mee?* Tuſh, all theſe are bates for babes. But I was come to a greater ſtaidneſſe, both in age and in experience; I was warned, I was weaponed, I was inſtructed, I was encouraged. I ſhould have uſed more warineſſe, to ſuſpect, more wiſdome, to diſcerne; more valour, both to defend my ſelfe, and to defeat mine enemy.

8.

No ſure: I will never excuſe him, whom his own conſcience condemneth. I had thy expreſſe Word and Will to ſtop me, mine own knowledge to bridle me, I would have diſ-allowed thoſe things that I did, if any had done them but my ſelfe. When a mans Memorie is the Bill of his Debt, when his Thoughts are willing Witneſſes againſt him, when his feare is his Gaoler, when his judgement is his Judge, when his owne knowledge conventeth him, there is little doubt, either of denying or deceiving credit, and much

much leſſe of making eſcape.

I, I, it is even I, that have broken covenant with thee. I have been wiſe to deceive my ſelfe, abuſing my reaſon, rather why to doe amiſſe, than how to amend. I have falſified my faith, I have rioutouſly runne after the vaine conceits, or rather deceits of ſin; whoſe kindeſt courteſies are the allurements of miſchiefe, which like a bemired dogge, defileth with fawning; whoſe kiſſes are of power to kill.

I have received many freſh wounds, I have renewed all my old ſores; and what thou (O Lord) by thy mercies hadd'ſt healed, I by my madneſſe have rubbed open: in ſo much, as ſin uſed againe, hath made the pardon once granted to be of none effect, I may well ſay with *Judas, I have ſinned*: but either name or number my ſins I cannot.

O bottomleſſe Sea of miſerie and ſorrow, wherein I have plunged my ſelfe! alwaies ſinking, and yet by the infiniteneſſe thereof, never at the bottome! which I am able neither

ther to abide, having the fire-brands of all furies within me; nor yet to avoid, being fettered with the cruell chaines of mine own feare.

O my ſoule! full of wretchednes, full of ſhame, but fulleſt of guilt, accept no object, but of ſorrow; draw greedily into thy minde all conceits, that may encreaſe thy griefe: be aſhamed, nay, abhorre to thinke of any comfort. Loath thy ſelfe, torment thy ſelf, and ſo ſhalt thou doe ſomething well; for thou canſt neither loath nor torment a more curſed creature.

Alas! how is my ſoule abandoned? How are all the powers thereof laid waſte? Comfort is no more eaſe unto me, than is the handling of ſore wounds. I am divided in my ſelfe, how can I ſtand? I am overthrowne in my ſelfe, how ſhall I riſe? My deſire is pained, becauſe it cannot hope; and if it hath any ſparke of hope, it is rather in change, than riddance of griefe.

Forlorne wretch that I am, it had been better for me never to have been

beene *converted* to Grace, than thus perverſely to be *diverted* from the ſame. For then I ſhould have gone on in a ſober ſecuritie, and my puniſhment ſhould have beene ſo much the leſſe, as ignorance is beneath contempt. But now I am not ouely unhappy, but unhappy after the fall from ſome degree of happineſſe: now the ſootſteps of overtrodden vertue laycruell accuſations againſt me, and make the compariſon of vice more manifeſt. Miſerable are they who loſe they wot not what, but more miſerable are they who know what they loſe.

O fooliſh reaſon! how ſharpe art thou to ſee thy miſchiefe? and yet how blunt, how blinde art thou to fore-ſee it? O poore remnant of piety! only ſo much goodneſſe left, as to make mee languiſh in mine owne evill.

O ſin! the only fall of my judgement, and ſtaine of my conſcience; now thou haſt ſlacked my ſoule, now thou haſt beaten it downe under thy tyranny, reſt thy ſelfe, forbeare

14 beare a while, tread not upon my ruines, put not fire to thine owne ſpoiles. And yet not ſo; but do thy worſt, cruell and curſed ſinne: doe even the very worſt that thou canſt. The more terrours thou executeſt upon mee; the more ſhall I both loath and lament the ſervice that I have done thee; and the ſooner ſhall
15. I ſeek to draw my deſires out of the myre of thy ſubiection.

There is yet left, both time to repent, and opportunity to amend; yet doth Chriſt, not onely admit, but invite us to his banquet. I could neither ſee my ſins, nor ſorrow for them, did not he both enlighten my underſtanding, and ſoften my ſenſes: Hee hath not enlightned my underſtanding to drowne it in darkneſſe; hee hath not ſoftned my ſenſes, becauſe he could not breake them. And wherefore then hath hee thus *wakned* the one, and *weakned* the other?

It is even ſo: hee that hath hitherto in patience expected me, doth now in pitty call mee. Speak then

(ſweet

(ſweet Lord) ſpeak unto thy ſervant; thunder into the inner ear of my heart; breake my deafeneſſe, that I may heare thy voice. Lord, thou lookeſt for mine amendment, that I may have thy favour; and I look for thy favour, that I may amend.

Woe is me! how long have I ſtayed? Alas! how late do I come? 16.
How ſlowly do I haſten? How dosh my reſolution ſtick betweene loathneſſe and neceſſity? Woe is me wretch! how cunningly doth the Divell ſeeke to delay me? What art doth he uſe to keepe the line from breaking, whereat the fiſh is caught? Not drawing him violently, but at ſeaſons; and by degrees; and ſuffering him to play upon the hook, untill either uſe hath made him willing, or wearineſſe weake.

O my God! the Sun of my life hath paſſed his Meridian, and I am now in the Afternoone of my age; the night of Nature will come ſoon 16.
upon me: when Death (as Gods Sergeant) will arreſt my body upon debt

debt due unto Nature; my ſoule, upon treſpaſſe committed againſt God; The one he will binde hand and foot, and commit cloſe priſoner to the Grave; the other he will arraigne in the High Court of Heaven, where God ſhall be both party and Judge; to anſwer all objections, as well of ignorance, as of contempt.

§ 2.

The conſideration of the houre of death.

1 *THe perplexities of the Soule, at the houre of death.*

2. *Our beſt actions are unperfect in the ſight of God.*

3. *The Soule at the houre of death, by too much thinking omitteth to doe.*

4. *The lamentation of the Soule at the houre of Death.*

5. *The powerleſſe deſire that the Soule ſhall then have to amend.*

6. *The bodily paines.*

7. *The approaches of Death.*

8. *Our departure out of this life, anſwerable to our entrance.*

9. *The preſence of ſinnes.*

10. *The accuſation of the Conſcience.*

11. *The aggravation of the Devill.*

12 *The*

12. *The feare of Gods judgements.*
13. *The change of our own judgements.*
14. *Unprofitable repentance.*
15. *Pleasures either vanish or vex.*
16. *The face of sin shall be unmasked.*
17. *All worldly helps will faile, if not torment.*
18. *The ignorance and weaknes of a sinner, in turning to God at the houre of death.*
19. *The terrible and desperate estate of a sinner, at the houre of death.*
20. *The insensible reproach of death.*
21. *The universall dominion and power of death.*
22. *Death is most bitter to worldly mindes.*
23. *God hath no part in death.*
24. *Death is not far when it is furthest.*
25. *Our life is a continuall dying.*
26. *Wherefore we are easie to be perswaded that wee shall live longer then other men.*
27. *Wherefore the houre of death is uncertaine.*
28. *What life is.*
29. *How necessary it is to practise our dying.*
30. *Christ aboundeth in mercy.*
31. *Outward behaviour requisite in prayer.*

AT this houre of death, at this cruell instant of parting, when the guilty soule beginneth to be loosed from the fetters of flesh: O good

good God! how is it troubled? what a tempeſt of terrors doth beat upon it? Then beginneth to throw the thoughts freely into everie corner of the conſcience; to ſee the ſinne which he hath done, to perceive the
1. vengeance that it hath deſerved, to conſider that the time of repentance is then at an end, and that it is ſet upon the immoveable point of paſſage to a moſt ſtrict triall, uncertaine how the beſt actions thereof ſhall be examined. For, as in a rude
2. eare, that Muſicke may paſſe for currant, which a skilfull judgement will condemne for courſe: ſo in the ſight of God there will appeare both errours and defects in all thoſe actions, which in our judgement were perfectly performed. And as no point of the Compaſſe can be ſo exactly touched with the loadſtone, that it will ſtand directly to the Pole, but hath ſome variation in the Eaſt or Weſt; ſo none of our actions is ſo touched with grace, that directly it pointeth to God; but hath alwayes ſome deflection from him.

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him. *I know nothing* (saith the Apostle) *by my selfe, yet am I not thereby justified. For he that judgeth me is the Lord.*

It is desirous to stay, it is compelled to goe; the one whereof is impossible, the other intolerable. And as it often happeneth, that whilest one thinketh too much of doing, he leaveth to doe the effect of his thinking; so, whilest it lamenteth the losse of all the time that is past, it loseth that little which then remaineth. 3.

Looking back, it esteemeth the whole race which it hath run, as a short step: looking forward, it beholdeth the infinite space of eternity, wherein it hath to continue. Lifting up the minde to Heaven, it discovereth a most bright and beautifull glory: againe, casting it down upon the Earth, it seeth all things enfolded in a mistie darkenesse. If it calleth to memorie the time that is past, it will strongly accuse; if it looketh to the time which is presently to ensue, it will terrifie most extremely.

extreamely. The pleaſures overpaſſed, which in themſelves were little, ſhall then ſeeme nothing; the approaching Judgement, which before ſeemed nothing, ſhall then be eſteemed unmeaſurably great. Hitherto hath been our own day; but then ſhall be the Day of the Lord.

Hereupon a new ſwarme of thoughts ſtingeth the minde. It lamenteth, that it hath built ſo many Caſtles, ſome in the ayre, others upon the ſands: That with the Spider, it hath even exhauſted the bowels, in workes of ſo little both continuance and uſe: That it hath waſted that Candle in idle play, which was allowed to have lighted to bed.

That it was ſo chained with the inchantments of a momentany eſtate, as ſcarce to thinke upon the condition which never ſhall have end: that it made ſo great proviſion for the one, and little or none at all for the other: that to ſatisfie the fleſh, which is to be a neſt of wormes, it hath neglected the Spirit, which was to have been a companion

panion of Angels. That it hath loſt, for ſo ſhort a ſhew, the eternall ſubſtance of pleaſure: that it hath exchanged (more fooliſhly then the rude Indians, who give gold for braſſe) the treaſure of immortall glorie, for trifles and toyes of floating vanitie.

O! if it had but a ſmall time more of amendment, how ſeriouſly would it convert? What a ſharpe and ſevere courſe would it ſet into? But it is like to a horſe, deſirous to runne, and miſerably ſpurred; but ſo ſhort reined that he cannot ſtir: or like thoſe who in their dreames are taken with ſome fearefull viſion; who ſweat with paine, and ſtrive to crie for helpe, but cannot finde any ſtrength to crie. 5.

In the meane time, the head ſhooteth, the backe aketh, the heart panteth, the throat rattleth, the tongue faultreth, the breath ſhortneth, the fleſh trembleth, the veines beat, the heart-ſtrings cracke, the eyes wax dimme, the noſe ſharpe, the browes hard, the cheekes cold and 6.

and wanne, the lippes pale, The hands numbe, the joynts ſtiffe; the whole bodie is in a cold ſweat, the ſtrength fainting, life vaniſhing, and death drawing on. And as hee that beſiedgeth a Caſtle or Fort, firſt maketh his breach with great Artilerie, then aſſaulteth, entreth, and poſſeſſeth the place: Even ſo death, firſt, by divers ſorts of ſickneſſes and
7. paines, beateth all the naturall forces, battereth without intermiſſion, all the principall parts of the body.

But when he maketh his perſonall approach, when the ſick man beginneth, firſt, to doubt of his life, and afterward to deſpaire; then are all his paines and perplexities enlarged; then is hee driven to extremity of diſtreſſe; then are all his members and faculties ſurprized with thoſe accidents, which are the common combatants of death. Then is that fulfilled which the Prophet ſaid: *The ſorrowes of death compaſſed me, and the floods of wickedneſſe made me afraid. The ſorrowes of the grave have compaſſed me about, the*

ſnares

snares of death overtooke me. Neither shall the children and friends (for whose sake the sicke shall often thinke themselves damned) forbeare in this instant of extremitie; but *miserable comforters* they will be, (as *Iob* said of his friends) some crying, some craving, some counselling him in the ordering of his estate, some applying him with vaine speeches, either of compassion, or of comfort; all of them like flesh-flyes, making offer to molest him. And so it falleth, that our departure out of this life, is somewhat answerable to our enterance into the same; both painefull, and grievous; but the one to our Mothers, the other to our selves. *Iob.* 16 1. 8.

Whilst these summoners of Death execute their office, and the sick man lyeth bound upon the Altar, for the sacrificing of his Soule; the knife set to his throat, and he unable, either to flye, or to defend himselfe: most of his wicked actions, words, and thoughts are brought into presence; arm'd with Gods anger, and 9.

with the Curſes of the Law, they are heaped together, and aggravated to the utmoſt: they give the Conſcience many a cold pull, and lye upon the heart as heavie as lead. Faine would the ſinner turne away his eye, but he ſhall be compelled to behold them: they will all cry unto him; *Wee are thy workes, wee will goe with thee.*

10. Then ſhall the conſcience ſharply accuſe, the memorie give bitter evidence, reaſon ſhall ſit as Judge, feare ſhall ſtand as executioner: and ſcarce is there any ſevere ſentence in all the Bible againſt ſinne, which the devill will not bring into minde; urging every point, and amplifying it by conſtruction. And ſeeing he ſhall ſo ſtrictly axamine, accuſe and condemne himſelfe, he ſhall have juſt cauſe to feare the judgement of God; who knoweth more by him
12. then he knoweth by himſelfe; who, as he doth extremely hate ſinne, ſo he will more rigorouſly ſentence it, then any man will doe, eſpecially upon himſelfe.

Then

Then will all humane wisedome and policie suddenly faile; then will resolution be turned to trembling, pride into baseneſſe, confidence into deſpaire. Then will be a great difference in judgement, from that which men bear commonly in this world: in ſo much as the ſinner (finding himſelfe in the ſnare of GODS judgment, and environed with enemies, to wit his ſinnes and the Divels) ſhall be forced to crie and confeſſe: 13.

We ſimple men thought their life to be Sap. 5.
but madneſſe, whoſe end we now eſteeme
moſt honourable; but we have wearyed
our ſelves in cragg wayes, we are worne
out in purſuing after vanitie, and the
wayes of the Lord we have not knowne.

Never did Tyrant exerciſe his rage with greater cruelty, upon any that he moſt hated, then the miſerable ſinner ſhall then upon himſelf: in juſtly condemning, in vainely acknowledging, in unprofitably lamenting the errours of his actions; whilſt the paines and perplexities of the Soules departing from two friends of long familiarity, the Bo- 14

dy and the World, ſhall draw the powers therof from true repentance.

15. All vaine pleaſures ſhall be then at an end, and either quite forgotten, as if they had never beene at all, or elſe remaine in remembrance, only by giving ſharpe twitches to the Soule. The Cup of Pleaſure, whereof the ſinner before had quaffed, ſhall then be at the bottome, and he ſhall be enforced to drinke up the dregs; even the ſcruples and remorſes of a guiltie Conſcience: which, like thouſands of thornes, ſhall teare and torment the miſerable Soule. The body can dye but once; but the heart ſhall ſo often dye, as the ſinner ſhall thinke of his death, and upon his neere ſeparation from all thoſe things, which he did moſt neerely affect. And the more he was intangled, either in the delights or affaires of this life, the more grievous will his death be unto him; even as the deeper root a tooth hath in the jaw, the more paine it cauſeth when it is drawne forth.

Then ſhall his eyes be opened, which

which the pleaſure of ſinne had cloſed before; and he ſhall plainly ſee, what a foule face thoſe offences beare, which he ſo eaſily adventured to commit: whereupon he ſhall extremely both abhorre and admire, 16
the pleaſures which provoked, the levity which led him to follow ſinne. Then he ſhall plainely perceive, that he did ſtumble, where he thought to ſtand; and take his ruine where he ſuppoſed to have taken his reſt. That all things of this World are miſerable; the waies thereof rough, and crooked, the wealth baſe, the pleaſures falſe, the hopes vaine, the promiſes lyes, the glory ſhort and light; the whole ſtate a baniſhment, or rather a dungeon, not onely of guilty, but of condemned perſons. That all the comforts thereof are not only no remedies of griefe, but feeders thereof with ſweet poyſon; which give ſome preſent ſatisfaction to the ſenſe, not by freeing, but by enuring it to the diſeaſe. 17
His riches cannot redeeme him, his friends will forſake him, his

children and kindeſt kinred ſhall be no greater comfort to him, then a brood of Vipers; eſpecially when he conſidereth, that he is to endure the ſmart for many things, whereof he muſt leave the pleaſure to them. And generally, thoſe things which before he did beſt affect, and for which he adventured to commit offence, ſhall then ſtrik wideſt wounds in his heart: even as *Abſalons* greateſt ornament, and delight, his faire haire, was turned to the cauſe of his death. 2 Sam. 18.

Theſe helpes not onely failing, but exceedingly vexing him; being like the ſpred taile of a Peacocke; adorning onely the former part of life, and leaving the hinder part naked and unſeemely; or like the Syrens, beginning then to turne their tunes, when they have drawne to the point of deſtruction: he is deſirous to turne unto GOD; but findeth in himſelf, neither knowledge; being a thing which he ſo little uſed; nor power, in that violent diſtraction of his ſoule. For, as a Sword that 18

is

is never drawne out of the Scabbard, is commonly hard to be unſheathed, at the time when a man hath need to uſe it: ſo they who never exerciſe themſelves in the actions of Religion, doe finde a great unaptneſſe therein, when the uſe of them ſhall be moſt urgent. The moſt which he can doe, is that which GOD ſaid by the Prophet *Hoſea: They howle and roare upon their beds, and doe not call unto me in their hearts.* *Hoſ. 7. 14.*

For he ſhall be anguiſhed with exceeding diffidence, that GOD will not then give eare to his call, ſeeing alwaies he cloſed his eare, when GOD did call him; that GOD will not then receive him into his houſe, ſeeing he alway excluded GOD out of his heart; that GOD will not then relieve his need, ſeeing he never relieved CHRISTS needie members: that at the end of his Journey hee ſhall not arive in Heaven, ſeeing all his life he travelled the way to Hell. He will rather expect ſuch an anſwer, as *Elizeus* gave unto King *Joram*, when he came to him upon extremity:

2 Reg. 3 tremity: *What have I to doe with thee? O* Joram! *get thee to the Prophets of thy Father and Mother,* (to the pleasures and advantages which hitherto thou hast pursued) *and desire them to*
19. *helpe thee.* Then shall the Earth seeme wearie to beare him; the Heavens, to flash fire in his face; God to threaten him; the Divels, to expect him; and his owne Conscience, to betray him. Sometimes being more able to abide death, than the feare of death, he wisheth to flye even from himselfe; and to be discharged from being guided by the evill guest of his Soule: Not in hope that his torments shall thereby either end, or abate; but according to the nature of griefe, the present being most painefull, he desireth to change, and to put in adventure the ensuing. But, when he seeth the Heavens on all sides shut, and no beame of comfort to shine upon him; when there is represented unto him corruption and wormes, ready to consume his Body; and infinite Legions of Devils, prepared

to

to receive his Soule; the Grave gaping to entertaine the one, and the horrours of hell to imbrace the other: that, to enjoy the condition of courſeſt carrion; this, of curſed and damned Devils: Then is he in a miſerable maze of amazement; then, like one who holdeth a Wolfe by the eares; bitten whilſt he holdeth, and ſtaine when he lets goe. Then ſhall he ſee that nothing is his, but that which he carrieth with him. Then ſhall be fulfilled that which the Prophet *Amos* ſpeaketh: *The Sun ſhall goe downe at mid-day, and I will darken the earth in the cleere day: I will turne your feaſts into mourning, and all your ſongs into lamentation. I will make it as the mourning for an only Son, and the end thereof as a bitter day.* Chap. 20.

O death! the lodge of mens lives: how ſuddenly doſt thou ſet upon us? with what ſtealing ſteps? by how inſenſible degrees doeſt thou approach us? even like the Sun, which although it maintaineth a very ſwift motion; yet doth not the eye perceive 20.

21. ceive that it doth move. How universall is thy dominion? and how severely doest thou exact obedience? The mighty cannot resist thee, the rich cannot corrupt thee, the wise can neither appease nor avoid thee. Thou harriest over the whole earth, thou searchest every closet, thou expugnest every defence: and so many Ages as there have beene since the world was created, so many perfect conquests hast thou made thereof. All naturall things increase and decline; but thou continuest in one strength of state. Thou art the clock which alwaies striketh, thou art the Sword which alwaies executeth; thou art the snare which alwaies entrappeth; thou art the Sea whereinto all rivers runne, wherein all ships suffer wracke: thou art the paine that every one must endure, thou art the tribute that every one must pay. O cruell death! how bitterly doest thou bite those improvident soules which are plunged in the thoughts of worldly affaires? thou breakest their studies, thou interruptest

terrupteſt their enterprizes, thou croppeſt their hopes in the faireſt flower; thou overthroweſt them, in the principall ſtrength and beauty of their age.

Thy triumph is in funerall ſolemnities, thy applauſe in the cries of Widowes and Orphans, thou filleſt the places with deſolation and diſorder, thou knitteſt the end to the beginning, without any meane. What ſhall I ſay? Thou art the childe of ſin, the father of confuſion, the Purſuivant of Hell: for God diſclaimeth any intereſt in thee, affirming by the mouth of the Wiſeman; *that hee never made thee, but that thou hadſt thy entrance into the world, by the very malice and ſubtilty of the devill.*

Well then (ſecure and ſenſeleſſe ſoule) howſoever the Divell would bear thee in hand, (as he did thy firſt parents) that *thou ſhalt not dye*; howſoever he preſenteth thy life unto thee, with a countenance of continuance in one firme and ſtable ſtate; howſoever in the ſet ſtrength of thy age, courage and health, thou meaſureſt

measureſt the length of thy life, by the length of thy deſires, and the number of thy dayes by the multitude of thine affaires: yet aſſure thy ſelfe, this heavy houre, this fearefull,
24 this dangerous, this unavoydable paſſage is not farre from thee, even in the fartheſt and faireſt path of nature; and may be every houre by many uſuall accidents, both violent, and of ordinary courſe. The day will come, when thou ſhalt live in the morning, and at night be dead. The day will come (whether this day, or to morrow, or when, thou art uncertaine) wherein thou ſhalt lie, expecting the terrible ſtroake of death; the inevitable execution of that ſentence which was pronounced in the beginning againſt all mankinde. Every minute thou liveſt, is a ſteepe ſtep toward thy death;
25 every action thou takeſt in hand, pulls away from thee ſome part of thy life; in ſo much as daily thou art changing, yea, daily dying; like a Candle, which continually is burning out; or like unto them that

faile

saile in a Ship, who, whatsoever they are doing, are alwaies carried forward.

And as the emptying of an Houre-glasse consisteth; not onely of the falling of the last graine of sand, but in the whole defluction thereof from the beginning: so thy death doth not only consist in the last houre of thy life; but in the continuall consuming course, from the very first houre of the same.

In regard whereof, thou art of worse condition, then if thou hadst been made of glasse. For that, although it may be broken by many accidents, yet doth it not perish and waste by time: Thou, besides many casualties, art subject also to the injury of time. Thou canst never enter twice into the same running water, by reason that it alwaies fleeteth and falleth away: no more canst thou finde thy substance and nature twice in one state, because it changeth so fast as time doth run.

There is nothing that properly is, but only the Immortall: Who truely

truly is, who is immutable, who giveth unto all things that subsistance and being which they have. The bodies of men are changed every moment; their substance is alwaies wasting & consuming, it never continueth at one stay; neither doth it ever continue the same, so long as whilest a man may say, Now. For whatsoever is consumed in the longest continuance of time, the same in every shortest minute suffreth decay.

26 Thou art easily induced to beleeve, that other men shall not live long; because selfe-love doth not blinde thy judgement, and make thee distaste the knowledge of this Truth. For the love of our selves causeth us so to hate death, as either wee abhorre to thinke of it, or else are easily perswaded that it is further from us then from other men; being willing to beleeve that which wee are desirous should be true. If two Ships meet under saile upon the Sea, the Saylers in both thinke the other to make a swifter course then their owne, although they equally

qually run their way: ſo we are apt to conceive, that the lives of others paſſe away apace: but make no reckoning of the ſwift courſe of our owne. But we are all under one condition. Our lives are ſhort in all things, except miſeries and troubles, our continuance is only certaine in incertainty: and God would have the time of our death unknown, becauſe we ſhould be alwaies prepared. As incertainty of death bridleth much boldneſſe to ſin: ſo ſhortneſſe of life permitteth no man to ſin long. If menwere aſſured to live untill a certaine time, they would be more adventurous in the meane time to offend: but the incertainty of the houre of death, maketh a man to *expect* it every minute: to *ſuſpect* it upon every infirmity; alwaies to addreſſe and prepare himſelfe for it. The five Virgins were eſteemed fooliſh, becauſe they reſted too ſecure upon the uncertaine comming of the Bridegroome: no leſſe fooliſh are they who will live in that eſtate, where-

in

in they would be loth to be ſurprized by death. For if death never ſo ſuddenly ſurprizeth a man, it doth him no wtong; becauſe it is a profeſſed enemie, it is never at peace; it executeth every houre; it hath vowed to diſpatch us all.

Our life is is like a River, alwaies running untill it falls into the Sea. The waters of a River are ſweet, but all are ſwallowed up in the ſalt Sea of death. *All men at the beginning ſet forth good Wine, and then that which is worſe.* The ſame is a certaine rule of the world: It never giveth good dinner, but a bad ſupper followeth. And therefore if the end giveth a being to things; if every thing ſhould be eſteemed by the end; then the end of pleaſure is torment; the end of feaſting ſickneſſe; the end of life death; and the end of ſin, damnation. All pleaſures of this life are but as a Candle; bright and pleaſant whileſt the flame laſteth, but ſmoky and haſty when it goeth forth.

Ioh. 2. 10.

Finis dat eſſe.

At the firſt minute of thy life, thou

thou wert condemned to dye; ever ſince thou haſt been led towards thy execution, and thou art now farre from the place. Say then: What delight canſt thou take in any thing upon thy way? Wherefore doeſt thou not quench the furious furnace of thy ſenſuall deſires, by ſprinkling thereon the water of remembrance of thy end? A wiſe man will foreſee that in the beginning, which a foole ſhall both ſee and feele in the end. Ariſe therefore out of thy bed of ſloth, and watch over thy ſelfe, looke on the pale horſe, and him that ſitteth thereon, whoſe name is *Death*; Provide that thou be not ſuddenly ſurprized, and dye before thou begin to live. *Saul* was a King twenty yeeres; but the Scripture ſaith, that he reigned two yeeres; becauſe it made no reckoning of any yeeres, but of thoſe wherein hee reigned well. If therefore thou wilt be eſteemed to live long, live well. For not to breath, but to do well, is life: and the leſſe of that time thou takeſt in entertaining

1 *Sam.* 13. 1.

ing the perplexed ſtraights of death, the more perillous will thy paſſage be. It is weakneſſe to be unwilling to that which is neceſſary to be done. It is neceſſary to dye, it is neceſſary for dying well, often to meditate upon thy death. Let not then the thought of thy laſt end, be the laſt end of thy thought: never eſteeme thy ſoule to be in good caſe, ſo long as thou art unwilling to thinke of thy death. So ſoone as thou wert borne, thou wert old enough to die; and ſhortly thou ſhalt be too old to live.

22 In actions which are both difficult and of weight, we draw to perfection by often uſe. Seeing therefore it is a very hard matter to die either willingly, or well, the errours whereof may turne thee into the torments of hell: it behoveth thee, both timely and diligently to exerciſe thy ſelfe in handling thy Weapons, in traverſing thy ground, in treading, in meaſuring every particular ſtep of that darke and ſtony way: that by dying often, thou mayſt

mayſt in the end dye, both eaſily and well. For ſeeing death is nothing elſe but a ſeparation of the ſoule from the body; the daily ſeparation of the body from the love, the care, the appetites of thy body; from the ſervice and ſubjection of thy body; may well be called a daly death. Content not thy ſelfe with a good purpoſe and deſire to do good, many have periſhed with that good purpoſe and deſire; but enure thy ſelfe by frequent actions to this dayly death; and ſo ſhall the day of thy death be both eaſie and ſweet. Let fall no point of courage and of care; loſe not the offer of occaſion, whileſt it may not only be taken, but commeth, yea, ſueth to be taken: and if it be not now *taken*, will never hereafter be *overtaken*.

Chriſt yet diſtributeth the treaſurers of his mercy, the doore ſtandeth yet open to all that will be ſuitors for the ſame; his nature is now as apt to forgive, as his power will be able hereafter to puniſh. The Kings of *Iſrael* were not ſo famous 32

for

for their mercy among the ſervants of *Abinadab*, as the God of *Iſrael* is among us. When thou diddeſt ſin, hee did ſpare; when thou diddeſt deferre, hee did expect; when thou ſhalt run, hee will meet and imbrace. The bowells of his mercy do ſtill overflow; neither want their iſſues to derive the ſtreames thereof into thy dry ſoule. His back was torne, his hands and feet were pierced, his ſide was opened. Through theſe holes thou mayeſt ſee the abundance of his love; at theſe holy holes thou maiſt taſte the ſweetneſſe of his mercy.

31. Preſent thy ſelfe therefore unto him in all thoſe humble behaviours, which the conſideration of his Majeſty, and thy miſery can poſſibly frame: for the inward affliction of the Spirit; except it break forth in ſome outward geſture, is (for the moſt part) either altogether fained, or very ſmall. Be penitent for the time paſt, and reſolute for the time to come; and with as great confidence, as neceſſity, cry unto him, and ſay:

§ 3.

APrayer.

1 OUr noblest title in our afflictions.
2 We are unable to expresse our necessities. 3.
3 What maketh us humble, what confident.
4 How we may seeke and see God.
5 The first goodnesse that a sinner doth finde.
6 The shadow wherein wee live.
7 God hath often made us.
8 Wherefore God may refuse to take knowledge of us.
9 The wretched Weaknesse of men.
10 Two pleas before the Throne of God.
11 From the sight and power of God there is no escape.
12 What moveth God to compassion.
13 Our sins are a cloud betweene God and us.
14 The Angels tremble in worshipping God.
15 The baseneſſe and poverty of man.
16 We serve God with his owne goods and gifts.
17 It is sweet to weepe with God.
18 Desire of God is alwaies satisfied, never cloyed.
19 Wherein wee should be high minded.
23 The two Tables of our Soule.
21 How we hold and behold God.
22 The joy and affliction of a Christian.

23 How

23 *How we are bound to love God.*
24 *The best state of life.*
25 *The only time of life.*
26 *Two necessary objects.*

O Christ! O eternall light! O life of all things! to whom nothing is so great that it can resist; nothing so small that it is contemptible; whom no man is so good that hee doth not need, no man so
1 evill, that he doth not hope; I beseech thee, by the noblest title that in my greatest afflictions, I can give my selfe, that I am thy creature; and by thy only name of comfort to sinners, that thou art mercifull; hear my vile voice, helpe my distressed soul, and in the time of necessity and trouble be gracious unto me.

Behold (O Lord) how my conscience lyeth quesomed under the multitude of my offences; behold how I am borne down with the weight of mine own weaknes, and in case thou, whose property is not only to spare, but to help, shalt not either

either lighten the burthen, or lay under thy heavenly hand; my ſoule muſt needs ſink down into hell,

But thou (O Lord) haſt neither delight nor liking in the death of ſinners; thou didſt dye, to raiſe us up from the death of ſin. O good Jeſu! thou diddeſt redeem us when we were thine enemies; and ſhall we be deſtroyed now we are thy ſupplyants? Thou diddeſt call us to mercy, when wee craved none; and wilt thou deny us now we are ſuiters for it? Through thy death we were brought unto life; and ſhall we dye, now thou doeſt live? O thou who helpeſt the weake with a word! behold, I come unto thy preſence like a childe, who uſeth to teſtifie his neceſſity by his teares; but cannot utter in words what is neceſſary for him. I have a confuſed ſenſe both of my wants, and of my griefes: and therefore beſeech thee, by all the miſeries whereunto thou diddeſt voluntarily ſubmit thy ſelf for mee deteſtable ſinner, to be mercifull to my diſtreſſed ſoule; to 2

turn

turne thy face and favour toward me, and of thy goodneſſe to ſupply that, whereof thy wiſdome better ſeeth then my weakneſſe feeleth that I ſtand in want.

O my Saviour! deale with me, not according to my deſerts, but according to my neceſſities: let it ſuffice, that I feele mine own weak-
3. neſſe and want, leſt I ſhould have bin too proud in my ſelfe; now let thy power and plenty appeare, that thereby I may be confident in thee.

O Chriſt! the guide of thoſe that ſeeke thee, the light of thoſe that ſee thee, and the life of thoſe that love thee! O ſweet Saviour! what ſhall I ſay? whither ſhall I goe? Where ſhall I ſeek thee? Or wherefore do I not ſee thee? O my God! if thou be abſent from me, where ſhall I ſeek thee! if in all places thou
4. art preſent, wherefore do I not ſee thee? O infinite goodneſſe! paſſing all humane, both ſearch and ſight! thou both filleſt and includeſt all things; thou art in every place preſent, without either ſeat or motion.

Give

Give me grace, for thy love and desires sake, I beseech thee, to cast off the blinde burden of fleshly affections, Subdue my reason, regenerate my will, and purifie my nature. Lead my desire that I may seeke thee, lighten my understanding, that I may see thee: for I can neither seek thee, without thou direct mee: nor see thee, except thou reveale thy self.

Gracious God, I have no goodnes in my self, but only to finde that I have no goodnesse: like a Scholler who is come to that degree of knowledge, to know himself utterly ignorant. But suffer (I beseech thee) some beautifull beam of thy Majesty to shine into my soule; disperse the clouds wherewith my conscience is over-cast; melt the misty darknesse which covereth my understanding. O thou who saidst, *Let there be light*, and light was made, speak the word, and my soul shall be enlightned; that I may plainly see thee, and perfectly know thee, and ardently both desire and love thee. 5. *Gen.* 1.

O surpassing light! deliver me 6.

from the shadow, both of ignorance and errour; and consequently from the darkenesse of death. Swallow mee up in the depth of thy brightnesse; dazle my eyes, that I may not be able to behold any thing beside thee. Possesse all my bodily senses, that my sinfull *affections*, or rather *defections* may finde no place; but that I may so feele thee, that I have no feeling of my self.

7. O Lord of life! although I am a sinner, yet I am thy creature; because thou hast made mee, yea, and made me againe; both by redeeming, and by often renewing me. Helpe me therefore whom of thy goodnesse thou hast fashioned; let mee not perish in my misery, whom of thy mercy thou hast redeemed; govern mee hereafter, whom hitherto thou hast preserved; despise not (O Lord) the worke of thine own hands. For wherefore hast thou created me? Because thou wouldst damne me? It had been better for me never to have beene made, then to be confounded in my own corruption.

ruption. Liſten (O Lord) to the cry of thy poore Orphane; caſt me not off in thy diſpleaſure, and my diſtreſſe; *forſake* me not for thy *ſake*, I beſeech thee.

And although I have in ſuch ſort both defiled and defaced this thy creature, that thou maiſt juſtly refuſe to take knowledge of mee; yet by thy mercies I pray thee, wherein thou art more wonderfull then in all thy works, both to cleanſe and renue thy Image within mee. Rub out with thy blood, the ſtaines which ſtick in my ſoul, and then thou wilt know it to be thy creature. 8.

O Lord my God! at whoſe perſence all powers do ſhake, at whoſe beck all creatures obey; look favourably upon mee from thy glorious Seat, let thy Majeſty ſhine upon mee through thy mercy. Be not angry with us, (wormiſh weaklings) although wee offend; for thou knoweſt what we are, and whereof wee are made. Is not man rottenneſſe? are not his deſires vanity? 9.

Is not his life misery, and a very shadow of death? Wilt thou shew thy strength against a worme? Against a leafe? Against a blast? Against nothing? O thou who grantest truce of life! what doest thou *expect* of me? Or how dost thou *respect* me? What pleasure doest thou expect of this base dung, but a filthy smell? What fruit of this barren earth? but thornes and thistles? For nothing else can it naturally bring forth, except it pleaseth thee otherwise to command. Lord, there are but two pleas before thy Throne; one of innocency, and another of mercy: I do *clearly debarre* my self of the one: oh! *cleer* thou me at the *barre* of the other.

10. Have mercy upon mee, O gracious God! have mercy upon mee, a most wretched creature; deale not with me according to my deserts, but according to the greatnesse of thy mercy; which is infinitely more then the sins of the whole world.

11 O Almighty God, from whose sight there is no covert, and against whose

whose power there is neither resistance nor flight; look not upon me with thy eye of justice, draw not thy Sword of vengeance against mee; but extend that compassion, which thou hast so graciously, so dearely purchased for mee.

I acknowledge indeed, that among all, and above all sinners, I am wretched; I acknowledge also, that I am unable to satisfie for my sinnes: but (O Son of God) behold that in thy selfe, which may move thee to have compassion upon mee, and to remit that debt which I am no wayes able to discharge. So often as thou beholdest the wounds of thy bruised body, wherewith thou wert wholly covered, even from the crown of thy head, to the soles of thy feet; so often be moved with thy mercy towards mee. So often as thou beholdest the blessed streams of thy blood, whereof the price can bear no valuation to the worth, so often *cover* my sinnes, and *recover* me. 12.

Lead mee through this Red Sea, into the Land of Promise: and let

me not be as an untimely birth, for whom his mother endureth a painfull travell, and yet enjoyeth not the fruit of his life.

Forgive my ignorance, forget my presumption, pardon mine iniquities, relieve my necessities, let my
13. sins no longer be a cloud betweene my prayer and thy pity; between thy goodnesse and my distresse. Most gracious God, who art mercifull towards all; suffer not me to be destitute of thy mercy; regard not what I have done, but what thou hast suffered: for although I have committed that, whereby I may be damned; yet hast thou neither forgone, nor forgotten that, whereby thou art wont to save.

O wretch that I am! How coldly do I cry? how weakly doe I crave? Woe is me, wretch! what an Icie, what an Iron heart have I, that it doth not power forth it selfe into teares? How sleepy is my uncleane Soule, that my spirits are not troubled? That my flesh trembleth not? That my joynts do not shake, nntill my

my knees knock together? The Angels tremble in worshipping thee as servants their Prince: but I senseless sinner, comming before thee, as a guilty prisoner before a severe Judge; am nothing moved, either at thy Majesty, or at thy might. 14

But wherefore do I expostulate with a dead carkasse? Alas! I am nothing but vanity: a rotten root, without any life of vertue; a barren ground, bringing forth no fruit, but sin, shame, and damnation. I am altogether unable, either to give thee any thing, but of thine owne goods, or to do any thing for my self, but by thy free gift. 15

Wherefore O sweet Saviour, by thy tender love, and by all thy mercies I beseech thee, give me grace, that with thy goods, and by thy gifts, I may serve thee, and sorrow for my sins. Give me also a floud of teares, in token of thy favour; that I may sweetly power them before thy presence, with great reverence and feare, in bewayling mine infirmities and wants, and craving thy 16

gracious ſupportance: and ſupply O! if it be ſo ſweet to weep with thee; how ſweet is it then, with thee to rejoyce?

Mollifie my ſtony heart, illuminate my miſty minde; ſubdue my fleſh to my ſoule; my ſoul unto reaſon; my reaſon to faith: let me joy only, in enjoying thee, in whom, deſire never wanteth ſaciety, and
18. ſaciety never breeds diſlike.

Come thou into me, that I may neither ſeek nor ſigh after any other than heavenly things. *Reſtraine* thoſe inclinations, whereto my nature is chiefely prone; that their violence do not *conſtraine* me, either to ſway or ſwerve from the direction of thy Word. Leave me no more to mine own weakneſſe, whereof my often falls have given me true experiance; but ſo infuſe thy forces into my feeble ſoul, that I may firmly reſolve, ſpeedily begin, and conſtantly continue, in doing and ſuffering thy holy will.

Poure upon my heart the ſweet ſtreames of thy grace; that thereby my

my affections may bee framed, to honour thee as a Creator; to love thee as a Redeemer; to expect thee as a Saviour; and to feare thee as a Judge. Let me alwayes be humbled before thee, and never be high-minded, but only in minding things on high. 19

Poliſh the two Tables of my Soul, my Unde ſtanding, and my Will; this, of Affections; the other, of Cogitations: Write there thy Name with thy divine finger, never to be either dimmed or worne out; that I may continually feede my hungry hopes, with ſtedfaſt remembrance and regard of thee: for, firmely to remember, and reverendly to regard thee, is our mortall manner both of *holding* and *beholding* thee. 20 21

Let thy precious blood ſtreame into my Soul; that which way ſoever I ſhall caſt mine eyes, all things may ſeeme guilded with the ſame. Let it be my joy to ſuffer with thee; let it be my affliction, to do any thing againſt, or without thee. 22

Let the fiery force of thy love

ſwallow up my Soul; that being altogether poſſeſſed therewith, it may neither feele, nor deſire, nor once think upon any earthly thing; but be ever, and onely, not only joyned, but united to thee. For as thy goodneſſe towards us, is unmeaſurable, and infinite, ſo we are
23 bound to love thee, without either meaſure or end.

Lord, my whole deſire is before thee, and my thoughts are not ſecret from thy ſight: turne not thy countenance from my complaint; heare mee, O my God, and grant my petition; grant my petition, that thou mayeſt hear me.

Reach me thy helping and aſſiſting hand, draw my Soul out of the mire of ſin, wherein it is ſet faſt: that I periſh not in the preſence of thy pitty. Deliver me from the ſnares that the enemy hath laid, to take the Soules of ſinners, either wilfull or ſecure: Cut away occaſions of evill before mee; guide mee unto thee, the ſtraighteſt courſe: and ſo long as I am to continue in this

this vile vale of misery, settle me in 24
that state of life, wherein I may best please thee, and pleasure others.

Give me grace, O gracious God, to esteeme that onely the time of my life, which I imploy in serving thee: let me shut my eyes to all other things, and trample them as trash under my feet. And although I have hitherto had no care to live well, yet from henceforth let me wholly and holily bend my care to die well: that living in thy feare, I may die in thy favour, rest in thy peace, rise in thy power, and remain in thy joy. *Amen.*

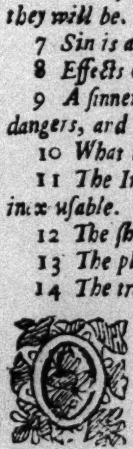
Nec pudet vivere,
Nec piget mori.

The

§. 4.

The sinner touched with remembrance of his sinnes, and terrified with remorse of Gods Judgments, flyeth to Christ.

1. *WHat maketh us insensible of our sinnes.*
2 *A necessary part of Christian duty.*
3 *What doth often retaine us from sin.*
4 *We are greater sinners then Adam.*
5 *We do not alwayes sin for pleasure in sin.*
6 *What sins are to the wicked, and what they will be.*
7 *Sin is a bottomlesse misery.*
8 *Effects of sin.*
9 *A sinner regardeth not his torments and dangers, and wherefore.*
10 *What taketh away opinion of sinne.*
11 *The Image of God within us, maketh us inexusable.*
12 *The shame of sin.*
13 *The pleasures of this life, what they are.*
14 *The travels of this life, what they are.*



O Christ! the Son of the most mighty God, the Saviour of most miserable men: whose blessed Body was buffeted with fists, torne with

with whips, ſtretched upon the Croſſe, pierced with nayles and ſpear, and bathed in the ſweet ſtreames of thine own blood, for the redemption of all man kinde. To thee, O Author, O reſtorer, preſerver of life! to thy Majeſty, to thy mercy, my ſinfull Soul, full of freſh bleeding wounds, full of old corrupted ſores, ſick to the death of a ſurfet of ſin, would faine preſent it ſelf, and ſend a few faint groanes unto thy heavenly eares.

But alas! the greatneſſe of my diſeaſe hath almoſt taken away the ſenſe thereof. And ſo horrible is my corruption, that I feare it will too much offend thy pure preſence; and altogether avert thy countenance from regarding me, thine eare from attending me, and thy compaſſion from relieving me. 1

For I bear a ſtinging teſtimony within me, which accuſeth, which condemneth me; that although in words I have profeſſed thy ſervice, yet my actions have charged my tongue with untruth: For I have 2

never

never subdued my own will, and relinquished the prey whereon it hath fed, (which conquest is a necessary part of Christian duty) to obey thy pleasure; but have remained proud, ambitious, angry, cruell, rash, vainglorious, envious, covetous, deceitfull, delicate, sensuall, idle, light: a great lover of my selfe, of my flesh, of my estimation, of all worldly, both advantages and delights: I have added folly to blindenesse, malice to ignorance, and obstinacy to offence: I have sinned in grievous manner against thee; and more grievously should I have sinned, if, as I had ended with my Conscience,
3 I had ended also with my shame. In a word, all my passions have been so lively and strong, that I cannot cast my trembling thoughts into any corner of thy Commandments; but my conscience giveth a sharp twitch and crieth out guilty against me.

4 *Adam* did once taste of one forbidden fruit only; but I have often tasted of all. I have broken every branch of the Tree of *good*, which thou

thou haſt commanded; and of *evill*, which thou haſt forbidden. I have taken aſſay of all ſorts of ſin; not alwayes for pleaſure, but either in meere licenciouſneſſe, or upon depraved cuſtome, and many times not without trouble and toyle: even as the Prophet ſaid; *They have taken great paines to do evill.* *Jer. 9. 5.*

Behold, O gracious Lord! the Guides which I have followed, the Friends which I have affected, the Counſellers which I have credited, and the Maſters which I have obeyed. With theſe have I lovingly lived, with theſe have I loyally kept my faith: Even with the appetites of my filthy fleſh; with the tranſitory treaſures of this World; bathing my unhappy ſoul in many foul and fooliſh pleaſures of this Ilſe. Theſe have been my gods, theſe my Idols; but now they are my accuſers, now witneſſes againſt me, now my Judges, now my tormentors. 6

I am farre more wretched than I can imagine; and albeit I thinke that I am at the very bottome of miſery, 7

misery. yet do I finde my self daily to sinke more deep into the mire. I am one of the most poore and pittifull creatures in the world; I am one who have most abused thy benefits. And if thou haddest wrought so much (both by secret inspirations, and by outward meanes) in them of *Tyre* and *Sidon*, even in other great sinners; as thou hast wrought in me; they would have converted to thee in *sack-cloth and ashes*, I am unworthy of the service or use of any of thy creatures; I am unworthy to lift up mine eyes towards Heaven, and more unworthy to speak unto thee; but most of all, to receive from thee those comforts and consolations, wherewith thou usest to cherish thy children.

Mat. 11 1.

8 O sin! the very bane and death of my soule: Was it not enough for thee, for to infect a heedlesse creature with thy poyson; but thou must make it so ugly and loathsome that the Eye of Mercy should not endure to behold it? Was it not enough for thee, to crush it in pieces with

with thy weight, but thou muſt alſo goe about to ſtop, both the eare of pitty with horror, and the mouth of prayer wish ſhame? Was it not enough for thee, to draw me to deſtruction; but thou muſt alſo take from me, both the ſenſe of my griefe and the ſight of my danger? and conſequently, the *cure* of the one, and the *care* of the other?

I was wounded, and I felt it not: I was wounded to death, and I perceived it not: I was bound, I was beaten, and I regarded it not. Yea, my deadly wounds were a delightfull tickling to me; I took pleaſure in moſt baſe bondage; and (like *Salomons* foole) I laughed when I was laſhed: For I was beſide my ſelf, when I was without thee; neither deſiring good, nor ſhunniug that which was evill.

I became, in the paſſage of all my actions, not only fooliſh, but altogether ſenſeleſſe, for thou art truth, and I was without thee: thou art life; and I was without thee.

And as one who alwaies abideth in

10 in places of unſavory ſmell, perceiveth no annoyance thereby: and as a brutiſh and ſavage life ſeemeth civill to him, who hath been continually brought up in the ſame; becauſe cuſtome changeth into nature, and one contrary is not knowne, but by the other: even ſo, I did not eſteeme my ſelf to be in miſery, becauſe I never knew what felicity meant: becauſe I never knew either the beauty or ſtability of a vertuous life; I did not thinke, that vice had made me either unſeemly or unſound. Continuall uſe confirmed impudency, and tooke from me the opinion of ſin.

11 True it is, that I found a few ſparkes of thy Image within me; but they were few indeed, and of little force; which I did continually either quench or abuſe, that through them I can expect no profit at all, but rather to be made inexcuſable before thee.

Alas! how am I deformed? how am I defiled? O Almighty God! my fainting ſoule groaneth and

gaſpeth

gaſpeth for thy grace, but it is aba-
ſhed at thy glory: I would faine en-
treat thy mercy, to heale me, but
I am loth to offend thy Majeſty, in
beholding me: I am aſhamed to lay
open my iniquities, and yet (woe
is me) I cannot appeare before thee
without them.

Ah! theſe my ſins; how do they 12
diſtreſſe? how do they diſtract mee?
they deſire to be ſeen, that they may
be healed; but they are unwilling
to bee ſhewne, leſt they ſhould bee
deteſted; they are not healed,
without *confeſſion*; and they are
not heard, without *confuſion*: If
they be *covered*, they cannot be
cured; and if they be opened, they
muſt needs be abhorred. In the
mean time, their ſharpneſſe pierceth,
and their weight preſſeth me; they
torment me with griefe and they
aſtoniſh me with feare, they con-
found me with ſhame.

What ſhall I ſay, or what ſhall 13
I doe, wretch that I am? Whither
did I bend my *pace*, and to what
paſſe am I now come? What have
all

all my pleaſures been, but a fruit eaten before it be ripe, which will ſet the teeth on edge, and poſſeſſe the body with dangeroos diſeaſes? What have I beene in all my travels
14 about the affaires of this World, but as a ſick man, tumbling and toſſing within his bed? he expecting eaſe in his change, and I contentment; yet both of us deceived alike: becauſe whitherſoever wee turn our ſelves, the cauſe of our diſquiet remaineth within us. O Chriſt! I did not ſet thee before mine eyes, and now I dare not appeare in thy ſight; I rejoyced, but not in thee; and now I am troubled, but thou art not with me. Alas! better it were to be nothing, than to be without thee, without whom all things are nothing; better it were to be dead, than to be without thee, O our life.

§. 5.

The conſideration of the Day of Judgement.

1. *THe ſummons of the generall day of Judgement.*

2 *The curſed meeting of the ſoule and body of the ſinner.*

3 *The open appearance of all their ſins.*
4 *The ſtrict account that ſhall be exacted.*
5 *The oppoſition of all creatures.*
6 *The accuſers, witneſſes, and Jury.*
7 *The ſincerity of Chriſtian Religion.*
8 *The huge heap of ſins, that then will appeare.*
9 *The ſtrictneſſe of the Judgement.*
10 *The terrour that we ought to conceive of that Judgment.*
11 *Who ſhall be the Judge.*
12 *What ſhall be the aſſembly.*
13 *Who the accuſers and witneſſes.*
14 *The ſhame which then will ſeize upon the ſinner.*
15 *The accuſation of the Devill.*
16 *The expoſtulation of the Judge.*
17 *The dreadfulneſſe of the Sentence.*
18 *The aſtoniſhment of the ſinner.*
19 *The Majeſty of the Judge.*
20 *The Saints and Angels ſhall be touched with terrour.*
21 *The confuſion of the ſinner.*
22 *The deſperate extremity that will beſet the ſinner.*
23 *The ineſtimable treaſure of a good Conſcience.*
24 *Every moment of our life, is a ſtep towards Judgement.*
25 *Our cauſe of mourning.*
26 *What proviſion we ſhould make againſt the Day of Judgement*
27 *How a ſinner ſhould haſten and preſent himſelfe to Chriſt.*

Woe

WOe to me wretch! what ſhall I do in that Day, in that great Day, that Day of fury and of feare, when an univerſall floud of fire ſhall over-ſtream the whole World, and conſume both the beauty and glory thereof into nothing? When at the ſound 1
of the Trumpet, Hell ſhall ſhake, all Graves open, and yeeld up their priſoners, which they have kept faſt fettered in the chaines of death, 2
from all Ages ſince the World was made? When the ſoule of every ſinner, at the approach to the body, ſhall cry out with Curſes againſt it; becauſe to pleaſe ſuch a lumpe of Carron and Dung, it hath incurred ineſtimable, both dammage and paine? When the body againe ſhall entertaine and welcome the ſoule with a cruell Curſe, that it would be abuſed by ſuch baſe pleaſures, to the irrepairable ruine of them both? When with ſuch ſalutations they ſhall knit together, not as companions, but as enemies; not

as

as helpers, but as perſecutors and tormentors: not as one the habitation of the other, but as the priſon, the fetters, the ſnare, to endure perpetually the full weight of Gods Juſtice together.

Then ſhall the *Ancient of dayes* ſit down upon his *white Throne, and the Bookes ſhall be opened:* which Bookes are eſpecially two; one of the Law, the other of our Conſcience: The firſt, will manifeſt what we ſhould have done; the ſecond what we have done. Againſt theſe Books can be no exception: Not againſt the Booke of the Law; for, *all the Commandments of the Lord are pure:* Not againſt the Booke of Conſcience; becauſe it hath alwayes been in our own keeping; becauſe nothing ſhall be written therein, which ſhal not be ſubſcribed with our proper hand. *Pſ.* 19. 9

Out of theſe Bookes, a large Proceſſe ſhall be drawne. The Law ſhall object the tranſgreſſion of her Precepts, and require, that the unreaſonable diſobedience of them be anſwered by death eſpecially, for that

that they were, for number, few: for understanding plaine; for equity, approved; and profitable to none, but those to whom they were given. The conscience shall set forth every particular transgression, with all circumstances aggravating the offence: and that so lively, as the sinner in his own Judgement shall be most evidently convicted.

3 Then shall all the sinnes which ever I committed, from my very birth to my buriall, bee summoned to appeare against mee; and all my actions, my words and mythoughts, even those which I most esteemed, either concealed, or forgotten, shall be set in so open and plaine a view, that all the World shall point at me, and say: *Fie! ah shame! behold what he hath done.* Then shall I be charged with a strict reckoning, how every moment of my life (even to the twinckling of an eye) hath beene employed; and be compelled to answer to many things, whereof I would have scorned to have been either questioned or told, during

during the time of my life. Then not onely my actions, but my ſurceaſe from actions; not my words only, but alſo my ſilence; and as well the vacancy of my minde, as my leaſt and lighteſt thoughts, ſhall be ſeverely examined; The one, for *committing* that which is evill; the other, for *omitting* that which is good: it being ſufficient to condemn me, even that I lived, (as the Figge-tree was curſed, which did beare leaves, and no fruit) if my life were not imployed in the ſervice of God. Then ſhall the Heavens threaten me, the Earth caſt me up, and all the creatures which I have abuſed, cry vengeance againſt me. Then ſhall the Devills accuſe me, my own Conſcience give evidence againſt me, and the whole Jury of Saints paſſe their verdict upon me. *Mat.* 17 6

Oh ſincere Chriſtian Religion! what purity doeſt thou teach? how ſtrict a reckoning doſt thou exact? how ſevere a judgement doeſt thou expect? In Chriſtian Religion, it ſufficeth not that our lives be 7

harmeleſſe, but they muſt be honeſtly and profitably imployed: it ſufficeth not, that our carriage be neither hurtfull, nor impure; but it muſt be alwaies and entirely bent unto good. Not our actions onely, not only our words, but our ſecret cogitations ſhall be rigorouſly examined; even in that manner whereof the Prophet hath ſpoken: *At that time will I ſearch Jeruſalem with Lights, and viſit the men that are frozen in their dregs, and ſay in their hearts, The Lord will neither doe good nor evill.*

Soph. 1. 12.

8 Ah wretch! what a mountainous heap of ſinnes ſhall in that day be laid to my charge, which now I do not either remember, or elſe regard? How many of my actions, which now I eſteeme, ſome harmeleſſe, others good, will (upon touch of this triall) be found moſt hainous and horrible ſinnes? No defence, no deniall, will that day ſerve, either to countenance, or to cover them. It will be in vaine to offer, either excuſe or intreaty; no place will

will remaine for the one, no pitty for the other. Nothing ſhall be granted, which ſhall be required; becauſe nothing was performed which was commanded. Hereupon without either favour or delay. I muſt receive ſentence according to the Law; *Eye for eye, tooth for tooth, wound for wound, ſtripe for ſtripe*, and ſubmit my ſelfe to ſuffer, even as I have done. Exo. 21 24.

Unprofitable ſinner! will not this cauſe thee to caſt out moſt hideous cryes? Is not this enough to draw forth the deareſt drops of thy blood into teares? *Felix*, the Preſident of *Judea*, being an Infidell, did tremble when S. *Paul* diſputed to him of Judgement; and doeſt thou being a Chriſtian, remaine unmoved? *Job*, being a juſt man, reported of himſelfe, that *he alwaies trembled before the Majeſty of God, like one who ſaileth in a ſtormy tempeſt; and that his feare hath bin ſo great, that he was unable to beare it*; and doeſt thou, a ſinfull wretch, hold ſtill ſecure? O ſtony, O ſteely hardneſſe of my heart? Acts. 24 16.

which theſe blowes are unable to break. O heavy ſleepe of my ſoule! thou art not aſleepe, but dead, if theſe pinches do not awake thee. But proceed a little, to examine the reſt, though it farre exceed thy apprehenſion: do not altogether *ſuppreſſe* that, which thou art not fully able to *expreſſe*; take a little touch of thoſe terrours, which the more ſuddenly they fall upon thee, the more inſupportable they will be to endure.

II Who then ſhall be my Judge? even he, to whoſe contumely did tend whatſoever I have done amiſſe. He, I ſay, whoſe Majeſty I have diſhonoured, whoſe mercy, whoſe might I have deſpiſed; whoſe glory I have *abaſed*, whoſe goodneſſe I have *abuſed*; whoſe preſence I have prophaned, and whoſe long patience I have interpreted, either ignorance, or allowance of all my evill.

I In what Aſſembly ſhall this Judgment be? even before the whole Court of Heaven; in preſence of all the Angels; in preſence of all the Saints;

Saints; whose bright beauty wil make my deformity more ugly, and monstrous: as contraries set togethet, do most evidently appeare. So many Devils as there are, so many accusers shall be against me: so many witnesses shall beagainst me, as ever I have committed sinnes; as there are creatures which I have either not used to good, or abused to evill. 13.
What trembling, what shame will then seize upon me? what admiration will there be of Heaven and of Earth? what looking on of all creatures, when, in the Assembly of Angels and Saints, as so many Starres; before the presence of Jesus Christ, the bright Sun of purity and glory; a lothsome sinner shall be brought forth, poore, naked, and alone; accompained only with his accusing Conscience, and arrayed with the ornaments of his iniquities.

When the large History of his life shall be openly read, and the clamour of his sins shall strike his Conscience into a dumbe dumpe. *Eliphaz* said untruly to *Job*, *Thy owne*

Iob 15. 6. *mouth, and not I condemneth thee.* But moſt juſtly ſhall the great Judge ſay to the wicked: *Out of thine owne mouth do I judge thee. O thou evill and* Luk 19. 22. *unfaithfull ſervant!* The voice of his Conſcience, and no other ſhall condemne him.

Then ſhall the Devill alſo be ready, in this manner to oppoſe againſt
15 him. O juſt Judge! I have neither done him pleaſure, nor endured for him any paine; and yet ſee, what a nimble eare he hath borne to all my directions; how duly he hath followed my counſailes, how dutifully obeyed my commandements; how perfectly he is transformed into mine Image. As for thee, who haſt done ſo much good, and ſuffered ſo much evill for him, he hath never remembred thee; or if he did, it was either with proud contempt, or baſe mockecy, or elſe with obſtinate cruelty and deſpight.

Then ſhall cry out againſt him,
16 not the guiltleſſe blood of *Abel*, but the precious blood of Jeſus Chriſt, which he hath malicioufly ſhed, and prophanly,

prophanely trampled under foot: and the Judge shal in this sort (within his own Conscience) expostulate with him.

Stand forth, thou peevish and perverse wretch; what hast thou seene in me, worthy of this contempt? what want, either of perfection in my self or of love and liberality towards thee? I *framed* thee out of the dust of the Earth, and *formed* in thee mine own Image. To recover thee from thy wilfull fall, I went down from Heaven; I was borne in great poverty, I lived with great paine. I dyed with intolerable torments: witnesse these wounds; witnesse the Earth, which trembled; witnesse the Heavens, which drew in their light, when my death was in action. Come on now: where is thy thankfulnesse? where is thy obedience? how hast thou answered the inspirations? how hast thou used the means and opportunities which were presented, to draw thee to newnesse of life! What desire hast thou had of the works of mercy, which *I com-*

manded? What love of thy neighbour, which *I commended* to thee? Is this the account thou haſt made of my ſuffering? Is this thy eſtimation of the ſhedding of my blood? Hereupon that dreadfull Sentence ſhall be pronounced: *Depart from me ye curſed.*

Pœna damni.

Depart from thee? O Chriſt! Why, thou art all things; and therefore, the loſſe of thee, is an univerſall loſſe of all things. Thou art the greateſt good; and therefore, to be deprived of thee, is the greateſt evill. Thou art the very Centre and perfect Reſt of the Soule; and therefore, to be pulled from thee, is the moſt cruell ſeparation that can be. But whither, O Lord, wilt thou baniſh us? *Into everlaſting fire.* What? into fire? into everlaſting fire? Ah wretches! *curſed* indeed; both in our unhappy birth, and in our ungodly being, and in our ungracious end. Before thou didſt invite with thy bleſſings; but then, thou wilt load with thy ſad and heauy Curſe. *Ah! who can dwell in the burning fire? who can abide*

Pœna ſenſus

Eſay. 33

abide the everlasteng flames?

Alas! What have I done? whom have I offended? whom have I provoked? If the just shall scarce be saved, what shall become of me wretched sinner? where shall I hide me? or how shall I appear? To goe forward, it will be intolerable; to go back, impossible; to turne aside, unavaileable. And so great will be the astonishment, betweene sorrow, shame, and fear, that the guilty sinner shall be desirous to hide himself (if it were possible) even in Hell. 18

What way shall I then take, in these desperate extremities? whither shall I turne my self? what shift, what friends shall I be able to make? all things giving cause of terrour, and nothing of comfort. With what countenance shall I be able to sustaine the Majesty of the most Wise, most Just, most mighty Judge: who must not be, for his Wisedom deceived; who will not be, for his Justice, either partiall, or corrupt; who cannot be either resisted, or avoided, in regard of his 19

Power? If *Adam*, for one disobedience, did seeke to avoid the presence of God, how shall I endure it, being covered and charged with a full Load of many foul transgressions? Verily, it will be a greater paine for a sinner, at that time, to stand before God, than to be in Hell.

The Heavens and the Earth, shall fly before his presence; the Angels and Saints touched with astonishment; not for any danger towards themselves, but at the greatnesse of his indignation: even as a harmelesse Childe will be afraid of the fury of his Father, against his bondslave; or as a tempestuous Sea, will strick astonishment into him who standeth safe upon the shore. Alas then! what shall I doe? but even faint for fear, and stand as a desperate forlorne wretch, full of unfruitfull repentance; deprived both of comfort and courage, trembling and quaking before his Majesty, whom so grievously I have provoked: Being altogether astonished and confounded, at the intolerable

Rev. 21. 20. 21.

vehemency.

vehemency and weight of his wrath; at the inexcuſable number, and enormity of my ſins; at the endleſſe and eaſeleſſe puniſhment which I ſhall ſee I have deſerved.

Who? where? what thing ſhall then be my comfort; when I ſhall be included in theſe extream ſtraits? having *on the one ſide*, my ſinnes accuſing me; *on the other*, Juſtice threatning me; *above* an angry Judge condemning me; *beneath*, Hell open, and the boyling Furnace ready to devoure me: *before* the Devils with bitter ſcoffes and upbraidings haling me; *behinde*, the Saints and my neereſt friends not onely forſaking me, but rejoycing, and praying God for his Juſtice, in my damnation: *within*, my Conſcience tearing me; *without*, the powers of Heaven ſhaken and diſſolved, the Elements ſhivered in pieces, the whole World flaming, and all damned ſoules crying and curſing about me. O indignation of the Almighty! fall not upon me, for I have neither power to reſiſt thee, nor patience to beare 22

thee

thee, nor place to avoid thee. And doubtleſſe, it is impoſſible either to
23 expreſſe or to imagine, what an ineſtimable treaſure a good Conſcience will be at that day. And if a ſinner could now conceive the infinite Sea of terrours and torments which then he ſhall perceive to ruſh upon him; he would not adventure to endure them one moment, for all the falſe pleaſures his ſweeteſt ſins can afford.

24 All the courſe of our life, is a continuall paſſage; every moment of our time, is one ſtep towards this Judgement. And yet ſo farre are wee, either from ſhame, or compaſſion on our ſelves, that even in going to our tryall, we ceaſe not, both to aggravate and multiply our crimes, and to provoke his diſpleaſure, who muſt give ſentence upon us.

Alas wretch! what ſhall I doe? If I ſpeake, my ſins ſtand up againſt me; and if I hold my peace, I finde no man to comfort me. Mourne, O
25 my ſoule! drown thy ſelfe in bitter mour-

mourning; howle out and lament because of these heavy horrours, which thine offences prepare dayly to heape upon thee: thou being as unable to repell the one, as worthily to represse or repent the other.

And yet, now thou seest these evils, see also if thou canst avoid them. Let no paines be too great; no petitions either too often or too earnest, to make provision against that Day. Trample under foot the vile vanities of this life: shake them off, as Saint *Paul* did the Viper into the fire; lest at the last, they cause thee to shake. Strike off all delayes, which have already devoured too much of thy good time.

Enter now into Judgement against thy self, that when thou shalt appear in that Day, before the great Judge, he may then finde, that before hand thou art judged. Follow the counsaile of him, who would be thy Advocate before hee will be thy Judge: Follow, I say; the advice of him, who as he best knoweth the dangers of this Day, so hath he taught

taught us, in theſe words, to prevent them: *Take heed to your ſelves, that your hearts be not made weary with eating and drinking, and cares of this life,* 27 *and that Day come ſuddenly upon you:* Run, O run to thy only Refuge, Jeſus Chriſt thy Redeemer; and *become* (as it doth *become* thee) an humble ſupplyant, in the loweſt degree both of ſorrow and ſhame.

Proſtrate thy ſelf before his preſence, with the ſame confuſion, wherewith a Wife that hath committed adultery, would preſent her ſelf unto her injured Husband. Power out thy teares at his feet, make an abject countenance and geſture, unfained meſſengers of thy diſtreſſed minde; let thy words be ſeaſoned with ſighs, and bathed in teares, and ſo addreſſe thy ſuit unto him. Although it be late, it is not yet too late to call for his mercy; and wherefore ſhouldeſt thou be conſumed, in ſaying nothing? As it is impoſſible he ſhould forget the *paſſions* which he endured; ſo it is not credible, that he ſhould

ſhould not have *compaſſion* on thee, for whom he ſuffered.

A Prayer.

¶. 6

1 *WHat moved God to make and to redeeme us.*

2 *The love of God can neither be changed nor diminiſhed.*

3 *Wherefore Chriſt came into the World.*

4 *Our comforts from the ſame.*

5 *Our comforts from the ſufferings of Chriſt.*

6 *Our comforts from the Office of Chriſt.*

7 *Our comforts from the power and goodneſſe of Chriſt.*

8 *Chriſt calleth us, before wee can call upon him.*

9 *Our comfort from the ſame.*

10 *Our comforts from our owne diſtreſſe.*

11 *Our comforts from our faith & our hope.*

12 *Vpon what power God enjoyneth us a ſtarke to ſerve him.*

13 *The true darkneſſe and death of the Soul*

Chriſt? O Son of the ever-living God! in goodneſſe infinite, infinite alſo in greatneſſe; in power Almighty; in wiſdome wonderfull; in

in judgement, just; in promise, true; in works, holy; in mercy, rich; patient towards sinners, and sparing when they repent. Call to thy remembrance, O sweet Jesus! for whose sake thou wert content to endure all the miseries of mortalitie; Hunger Cold, Griefe, Poverty, Contempt, Scorne, Blasphemies, Bonds, Blowes, the Crosse, Wounds, Death, and the Grave.

And now, O Lord! where is this love? where are these mercies? Is thy goodnesse come to an end? and will thine anger never againe be appeased? If I be full of impiety, art thou therefore not full of pity? and if I confesse the one, wilt thou therefore deny the other? If my sins are greater than it is meet, are thy mercies lesser than they were wont; If thy glorious greatnes did make me draw backe, wilt thou therefore draw back thy gracious goodnesse?

O Lord my God! although I am a sinner, yet am I thy creature: although I am a sinner, yet am I redeemed with the blessed price of thy

most

moſt precious blood, O Lord, my life! it was no goodneſſe in me, that compelled thee to make me, but even thy love; it was no merit in me, that did winne thee to redeeme me, but only thy meecy. Why then, ſweet Chriſt, and loving Jeſu! let that love which compelled thee to make me, compell thee alſo to helpe me: let that mercy which did win thee to ſuffer death for me, winne thee alſo to ſave my life.

For thou art alwayes one; thy love doth not go and come, like the love of mortall man; but it is invariable, immutable. It is like thy ſelf, it is even as thy ſelf; thy love is very God, and can neither be changed, altered, nor diminiſhed.

Hear me, O Lord; heale me, O Lord! heale my ſick ſoule, which panteth at thy feet, and is even at the point to periſh. *Reject* not him, who dejecteth himſelf: let not the abaſing of my ſelfe, make me ſeeme baſe unto thee. Enter not into judgment with thy ſervant; but according to thy mercies, to the multitude of

of thy mercies, put away mine iniquities. Favour (O Lord) favour and forbeare me, that thou mayeſt be prayſed in the wurke of thy mercy, who never faileſt them that truſt in thee.

Thinke not on thy hate againſt a ſinner, but thinke on thy love towards thy creature; remember not thy juſtice, whereby thou puniſheſt; but remember thy mercy, whereby thou ſaveſt: forget me as I was diſobedient, provoking thee to wrath; and regard me as I am diſtreſſed, crying to thee for helpe. Comfort me that am weak, heale me that am wounded; raiſe me that am dead. Heale the infirmity which grieveth me, and thou ſhalt remove the deformity which offendeth thee: Take away the wretchednes whtreof I languiſh, and thou ſhalt take away the lothſomeneſſe which thou abhorreſt: free me from my danger, and thou ſhalt free thy ſelf from thy diſpleaſure.

O ſweet Lord, and moſt mercifull Jeſus Chriſt! we know wherefore thou

3

thou cameſt into the World; even to ſeeke, and to ſave that which was loſt. And doe not thou (O Lord) forget that, which we vile wretches not onely know to be a truth, but acknowledge to be our only truſt.

Thou cameſt to ſave that which was loſt; and wilt thou ſuffer me to periſh, in the view of thy pittifull eyes, in the preſence of thy bowels of mercy? Thou cameſt to call ſinners to repentance; and wilt thou not hear them, when they doe repent? Thou cameſt to ſeeke them who wandred, and to aſſemble thoſe who were diſperſed, and wilt thou not receive thoſe who come unto thee? who cry after thee? who call upon thee? 4

Thou diddeſt not ſtop thine ears, when thou wert blaſphemed; and wilt thou ſtop them, now thou art entreated? Thou diddeſt not turne away thy face from thoſe that ſpat upon thee, and buffeted thee; and wilt thou now turn it away, from thoſe who pray unto thee? 5

O thou hope of my heart, and ſtrength

ſtrength of my ſoul! whether ſhould I run for ſuccour? to whom ſhould I reſort, but onely to thee? who art the Reconciler, the Redeemer, the Saviour of mankinde? O Reconciler! whom wilt thou reconcile to thy Father! If thou rejecteſt a poore ſinner, who condemneth himſelfe, and calleth upon thee? If death ſhall devour him, who diſpaireth in himſelfe, and truſteth in thee? If that Soule ſhall be drowned in Hell, which acknowledgeth and confeſſeth his own wickedneſſe with fear, and thy goodneſſe with love? O Redeemer! whom haſt thou then redeemed? O Saviour! whom wilt thou then ſave?

O Chriſt hear me! O Chriſt, help me! or elſe tell me thy unworthy
7 ſervant; O mercifull God! tell thy ſervant; To whom ſhall I cry? To whom ſhall I complain? Who is more able to helpe? Who more eaſie to be entreated? To whom may I flie more ſafely? To whom more readily? Who is more mighty? Who more milde? Where may I be more

more bold? Where more ſecure?

O thou onely refuge and reliefe of the diſtreſſed; to whom no man ſueth, without hope of helpe! forſake me not, now I call upon thee; for before I did call upon thee, thou didſt call me: and to the end that I ſhould ſeeke after thee, thou didſt ſeek out me. Sweet Jeſus, I praiſe thee, for this voluntary gift of thy goodneſſe! O let it not be unprofitable to me. Finiſh that which thou haſt begun, and give me the thing which thou haſt moved me to deſire.

Hear my prayer, and have mercy upon me, a forſaken Orphane; looke upon the tears of my miſery, and ſpeake peace to my ſobbing ſoule. Have mercy upon me, O Sonne of *David*! O Fountaine of mercy! have mercy upon me; and of thy ſweet mercy reject not him, whom of thy goodneſſe, and for thy glory, thou haſt created. Heale the diſeaſed, helpe the diſtreſſed, which cryeth to thee for comfort.

O

10 O Light! behold the blinde: O ſtrength! ſtretch forth thy hand, that the lame may come unto thee: O Life! raiſe the dead out of the ſepulchre of his ſins.

O mercifull lover of mandinde? Ah! ſhew thy ſelfe unto me: reveale thy glory; reveale thy grace: oh! let me behold; oh! let me hold thee?

Let me finde, let me feele, that thou only art the hope of the diſtreſſed, the reliefe of the afflicted, the comfort, the ſtrength, the joy of
21 all. O Chriſt? let me not in vaine beleeve this truth; O Chriſt! let me not in vaine lay hold upon this hope. O Chriſt! let me not in vaine deſire this mercy. And if my faith be ſo faint, my hope ſo cold, my prayer ſo weake, that I can thereby deſerve neither pardon of my ſins, nor participation of thy righteouſneſſe: ſupply thou, I beſeech thee, my imperfections; that by thy mercy I may obtaine the one, and by thy merits the other: For all our goodneſſe, is thy free gift: Exact therefore no more of me, than thou doeſt

doeſt give me. Give me what perfection thou requireſt, and require of me what perfection thou wilt.

For, although thou hadſt enjoyned us a taske to ſerve thee; yet is it not upon any proofe or poſſibility of our proper power, but upon promiſe of thy divine aſſiſtance. And therefore by ſo much the more doe thou for me, by how much my own power doth not ſuffice me. For through my weakneſſe, I am the more fit to be ſuſtained by thy ſtrength; to which all things are ſo farre from being impoſſible, that nothing is hard. 12

Therefore, O ſweet Jeſu! O my God! rebuke the tempeſtuous troubles of my Soule, calme my unquiet Conſcience, pull me out of the armes of ſin, which is the true darkneſſe and death of the Soule; and receive me into the imbracements of thy heavenly light. Set my feet in thy pathes; and ſo both order and ſtrengthen my ſteps, that I may not only walke, but run the way of thy Commandments. 11

Bring

Bring me from all outward thihgs to my ſelf; and from my ſelf, unto thee; that I may be as like to thee in will and deſire; as I am in nature. Set me wholly on fire with thy love; thy ſweet love, thy longing love, thy chaſte love; with deſire of thee, with contentment, with joy, with ſatiety in thee. Let this light of thy love captivate my ſenſes from all other, both lights and delights: let it cleare my ſoule from the groſſe vapours of fleſh and blood; that thereby my underſtanding may know thee, my heart honour thee, my will obey thee, all my forces may ſerve thee, with earneſt intent, with effectuall induſtry; to amend my faults, to beat downe my paſſions, to maintaine my good motions, and to proſecute my good purpoſes and endeavours to effect. That, as hitherto I have lived againſt my ſelfe, and without thee; ſo, from henceforth, I may lead my life for my ſelf, in, and by thee, ſweet Jeſus. *Amen.*

Periiſſem, niſi periiſſem.

The

The remembrance of thy Iudgements were fearefull unto mee. Psal. 119.

For Gods Iudgements are terrible unto me. Iob 31. 23.

§. 7.

The touch of Sinne, and the terrours of Hell, doe cause the Soule to lay hold on Gods mercie.

1. [illegible]

2. Our falling into vehemente sins.

3. The Curse of the Tewes followeth their cruelties.

4. The consideration of good and of evill tormenteth the wicked alike.

5. Sin defileth, defameth, destroyeth the soule.

6. The treachery of sinners against God.

7. The lamentable exchange that a sinner maketh.

8. Securitie and joy are deceitfull themes to a sinner.

9. How narrowly God observeth our actions.

10. How a sinner is beset with terrours.

11. A sinner is unworthy of the service of any creature.

12. The accompts of a sinner.

13. The summe of his accompts.

14. The penaltie of his obligation.

15. A sinner hangeth over Hell by the slender-twined threed of this life.

O Soule! O wicked wretched Soule! shake off this sloath, this sleepe, this death of sinne; wherein thou walloweſt, and wherein thou wandereſt. Raiſe up, rowze up thy ſelfe from this dangerous dulneſſe. Call to thy conſideration, from whence thou run'ſt, where thou art, and whereto thou haſtneſt: The favour which thou forſakeſt, the horror wherein thou abidſt, and the terror whereto thou tendeſt.

1. Thou wert once waſhed cleane with the heavenly Fountaine of Baptiſme, cloathed with the pure Robe of Righteouſneſſe, endowed with the joyes of Heaven, and eſpouſed to thy Saviour CHRIST: but now thou haſt, by impurity of life, ſoyled thy ſelfe with ſinne, defiled that glorious Garment, broken thoſe ſacred Bands; and made thy loving Spouſe both thine earneſt enemy, and ſevere Judge.

2. O CHRIST! how can I forget thy goodneſſe? and yet how dare I remember thy greatneſſe? I have denyed

nyed thee, with *Peter*; betrayed thee with *Judas*; and runne from thee, with thy other Disciples: nay, with the most accursed Jewes, I have mocked, blasphemed, buffetted, and scourged thee; spat upon thy glorious face, and torne open thy tender wounds. Then since I have committed their crueltie, what hope may I have to avoid their Curse! that *thy blood be not upon me, and my posterity.* 3

Alas (miserable wretch!) In what paths have I walked? in what pollutions have I wallowed? and in what perplexities am I now plunged? Wherein, the consideration both of good and evill, tormenteth me alike: of good, with griefe of that which I have lost: of evill, partly, with sense of that which I sustaine, and partly, with feare of that which I expect.

I have lost glory, I feele shame, I feare punishment: the losse, is by me irrepairable; the shame inexcusable, the feare inconsolable. Oh miserable estate! Oh uncomfortable! not only to be deprived of unspeakable

joyes, but to be afflicted with intollerable paines.

5. O sinne! the defiler, the deformer, the destroyer of soules; from how high a pitch of happinesse hast thou dejected me? Into how deepe a guilf of miseries hast thou depressed me? with what a world of woes hast thou enclosed me? Here woe, and there woe; and a hell of woes is heaped upon me.

6. Justly (LORD) justly am I thus tormented; for I have been faint, yea, false in the charge that thou hast commited to me. I have thrown away my spirituall weapons; I have forsaken the Field of Christian combate; and not onely cowardly yeelded, but traiterously turned to the Prince of Darkenesse.

I have *cast off* my Saviour, and *cast away* my selfe; I have forsaken the societie of Saints, and joyned company with the damned Crue; I have abandoned the Palaces of Heaven, and built me a Nest in the loathsome Denne of Hell: I am altogether become an *abject* from God, and

and a *subject* of the Divell.

What hast thou done? O madman! O mischievous! O monstrous man! what hast thou done? what a wofull exchange hast thou made? what a lamentable losse thou hast incurred? O perverse will! O miracle of madnesse! How, O God, hath corruption deparved me? How, O God, shal satisfaction restore me.

Cast thy selfe (forlorne wretch) into the uncomfortable Dungeon of Sorrow, over-whelme thy self with mountaines of bitter mourning. Come griefe, come horror, come anguish, come feare; heape your selves upon me, wrap me in, weigh me downe: I have impudently contemned you, I have desperately provoked you, and now do miserably call for you.

So, so, it is just; afflict the wicked, torment the guiltie; revenge the *injuries*, revenge the *perjuries* which I have committed against God: give the sinner a touch of the tortures which he hath deserved; give him a taste of the banquet which he hath

8. prepared. Comfort, peace, ſecurity, joy, keepe away; I will none of you, except you bring a pardon with you. As to many who are ſicke, all ſweet things ſeem bitter; ſo all your pleaſures are diſtaſtfull and flattering enemies. Diſquiet, ſhall be my reſt; mourning, my mirth; ſowre ſorrow, my comfort.

Alas! how ſhall I preſent my ſelf before the Majeſtie of the moſt righteous and upright Judge? How ſhall my fearefull face behold him? How terribly will he caſt his countenance upon me? His eyes, farre brighter than the Sunne, have narrowly obſerved all my actions: hee hath weighed my words, he hath examined my thoughts, he hath ſeene, he hath ſealed up all my ſinnes. He hath hitherto been ſilent, hitherto patient: but, out alas! he will one day cry out; one day he will call me to a reckoning for all.

O my heart! O poore heart! O heart full of miſeries! never able to ſuſtaine theſe fire-brands of Conſcience. Alas! wretch that I am,

com-

comfortleſſe and forſaken wretch; whether ſhall I go? to whom ſhall I ſeeke for ſuccour? who ſhall have pitty and compaſſion upon me? If I behold the Heavens, I am juſtly excluded; becauſe I have grievouſly ſinned againſt them. If I look upon the Earth it is weary of me; becauſe I have beene noyſome to it. On the one ſide, I ſee the good which I have declined; on the other ſide, the evill which I have purſued: before me, is Death, ready to arreſt me: behinde me is my wicked life, ready to accuſe me: above me Juſtice, ready to condemne me; beneath me, Hell fire, ready to devoure me. I am altogether unworthy that the Earth ſhould beare me, that the Light and Aire ſhould refreſh me, that any Creature ſhould ſerve me. Mine eyes are not worthy to looke towards Heaven; yea, they are moſt worthy to be extinguiſhed with teares. If then I be aſhamed to be ſeene, how ſhall I be aſſured to be received? If I have no heart to aske, what hope can I have that I ſhall obtaine? 10

Goe to then, O sinfull Soule enter againe into the Closet of thy Conscience, turne over the Bookes of thy Accompts, cast up thy Reckonings, set down thy Summes, see what thou hast don, & what thou hast deserved.

Inprimis, for abusing many creatures, in desiring, seeking, and embracing them above the Creator.

Item, for Blaspheming.

Item, for Swearing.

Item, for Lying.

Item, for vile and vain talking.

Item, for Covetousnesse.

Item, for Cruelty.

Item, for Pride.

Item, for Ambition.

Item, for Ryot.

Item, for Gluttony.

Item, for Drunkennesse.

Item, for Lightnesse.

Item, for Looseneſſe.

Item, for Luth.

Item, for Envy.

Item, for Hatred.

Item, for Anger.

Item, for Unquietneſſe.

Item, for Frowardneſſe.

Item,

Item, for Obſtinacy.
Item, for Raſhneſſe.
Item, for Violence.
Item, for Idleneſſe.
Item, for Sloth.
Item, for Hypocriſie.
Item, for Flattery.
Item, for Curioſity.
Item, for Detraction.
Item, for Oppreſſion.
Item, for Slander, &c.

The totall ſumme, is the *manifeſt* and *manifold* breach of all thy Commandements.

The penaltie, is eternall baniſhment from thy preſence; & intolerable and endleſſe paines in Hel fire.

Out upon me, wretch! Alas! what ſhall become of me? O my LORD, I know not what to do; I cannot tell what anſwer to make. And being now in extremity, both of danger and feare, my Cogitations trouble me, my Conſcience tormenteth me; every thought is a thorne unto me: inſomuch, as I may conclude of my ſelf, with that of *Iudas*; *It had been good for me, that I had neverbeen borne* Mat. 26

Nay,

Nay, goe on then a little further; looke downe into Hell, before thou leape into it. Obſerve there, who expect thy comming, and what ſhall be thy entertainment. For, albeit the feare and griefe of puniſhment be leſſe perfect, than the feare and griefe of offence; yet are both profitable, and the one a degree and ſtep to the other. Otherwiſe, thy Lord and Maſter would never have ſaid *Feare not them who kill the body, and have no power to doe any more; but feare him, who after he hath killed, is able to caſt into Hell: this I ſay, feare him.* Goe to then, (O my Soule!) looke down into Hell; over which now thou hangeſt, by the ſlender twined thread of this life: which if it ſhould happen ſuddenly to breake, thou art in danger to be devoured. If it doe not breake, yet the turning of the Heavens is in ſtead of a Wheele, which continually windeth ſome part thereof from thee.

Luk. 12 4, 5.

The

§. 8.

The consideration of the paines of Hell.

1. The horror of Hell.
2. Wherefore the damned blaspheme God.
3. Of the common and universall paine of sense.
4. The torments of the inward powers.
5. The torments of Conscience.
6. The torments of the outward senses.
7. Of the violence of Hell fire.
8. Although Hell fire be of one sort, yet doth it not torment all the damned alike.
9. Of the paines of losse.
10. A greater torment than the torment of Hell
11. A short Prayer.
12. Of particular paines.
13. How paines shall be proportioned.
14. The varietie of particular paines.
15. The first paine of sense in Hell.
16. The second.
17. The third paine.
18. Two effects of these paines.
19. The full flood of Gods wrath shall then breake forth.
20. To whom the paines of Hell shall be most heavie.
21. The circumstances which make them paines of Hell intolerable.

22. The

22. *The principall circumstance which maketh them intolerable.*
23. *The hopelesse striving of the damned.*
24. *The torments of Hell, are a mixture of the worst in life and death.*
25. *Hell is a living death.*
26. *No length of time can be compared with the perpetuitie of the paines in Hell.*
27. *Wherefore it is no injustice, to inflict punishments for sinnes that were done but for a time.*

1. O Good God! what do I behold, in this infernall Lake? nothing but horror, tumultuous & eternall horror. Fierie chaines, flaming whips, scorching darkenesse, tormenting Divels, and burning soules; howling, roaring, and lamenting; woe and alas. With a mad rage blaspheming God; in despaire, for ever to be received to his favour; and in despight, for being fettered by him in those eternal flames. With a desperate impacience, cursing all creatures, and especially themselves; tearing (in a manner) their owne substance, and inviting the furious Fiends to torment them.
2.

them. All the paines of this life are ſingular, vexing only ſome one ſence or member of the body: or if many be affected at once, yet never all.

3. But here, every power and part of the condemned priſoner, as well inward as outward, hath both a full and fit charge of puniſhment, without either intermiſſion or change. For, as he hath offended God with every power of his ſoule, and part of his body; ſo muſt every one of them receive his peculiar puniſhment. The Imagination ſwarmeth with horrible and heavie thoughts; the Memory is tormented with pleaſures that are paſt; the Apprehenſion, with paines, that are preſent; the Underſtanding, with joyes that are loſt, and miſeries that are to come; the Will, with a malicious and envious diſpoſition at the glory of God, and of his Elect. And (above all) the Conſcience, is griped with a bitter deſpight, and raging fruitleſſe repentance, for every particular offence that the ſinner hath committed; which (once ſeemed

4.

5.

ſoft

10 ſoft and ſweet, but) then, like Serpens, ſhall cruelly and reſtleſſely gnaw upon him: Never ceaſing to rub into his remembrance, how baſe were the cauſes of his calamities; what warning was given, what meanes were preſented him, to have avoided it; how effectually he had been perſwaded, how earneſtly entreated to change his choyſe, and accept the offer of eternall happineſſe: how eaſily he might, and many times how neerely he had apprehended the occaſion: and yet how negligently, how fooliſhly, how madly, he continued in his careleſſe courſe.

6. Further, the Sight is afflicted with fearefull darkneſſe, and ugly Divels; the Hearing, with horrible and hideous cryes; the Smell, with poyſonous ſtinke; the Taſte with bitterneſſe, farre exceeding Gall; the Feeling (which is an univerſall ſenſe) with intolerable fire.

A fire, which as nothing doth feede it, ſo it conſumeth nothing that it doth burne. A fire, which hath

hath no light to comfort, but heat to torment; no light, but to shew the damned their own miseries, and the miseries of those whom they did inordinately affect. A fire, whose force shall never be either spent, or extinguished, or yet abated; but so long as God is God, so long shall it torment the wicked: and that with such vehement rage of heat, that one drop of water to be applyed to the scorched tongue, will be of greater valuation than a thousand Worlds.

O unhappy bodyes! which are to be bathed in this Lake; speaking nothing but Curses; seeing nothing but miseries; hearing nothing but mourning and gnathing of teeth. O silly soules! which passed away the time of this life, either in idleneſſe, or in evill: What an endleſſe chaine of calamity have your short joyes linked together? your 7. yeeres of plenty are past; no mention, no memory remaineth of them: your glory is vanished, your felicity is swallowed up in the Sea of sorrow; your pleasures are now turned into

Ser-

Serpents in your ſides; into Bellowes, which blow up the fire that torments you.

8. And although this fire be but of one only ſort, yet doth it not in one ſort torment the damned; but yeelds to every ſinner a degree of puniſhment, anſwerable to the degree of his tranſgreſſion: even as when many ſtand under one ſcorching Sunne, all are not vexed with heat alike; but, as their bodies are differently diſpoſed, ſo doth one complaine above another. For, that which is a property of our material fire, by reaſon of diverſity of bodies, is proper alſo to the fire of Hell, by reaſon of diverſitie of ſinnes: For, as the ſame materiall fire burneth not Straw, and Wood, and Iron alike; ſo the ſame Hell fire perplexeth different ſinners in a different ſort: becauſe, not ſo much the perſons, as the ſinnes of men, are the proper ſubjects of this burning, the eternall fuell of theſe flames.

9. But this paine of ſenſe is far ſurmounted (as Divines hold,) by another

another paine, which they tearme the paine of losse: Because, that which the damned do feele in Hell, is nothing comparable to that which they forgoe: and that is, by aberration from their last end, to be exiled from the Kingdom of Heaven, and perpetually deprived both of the societie and sight of GOD; wherein consisteth the essential glory of the Saints. For, the more good a thing is, the greater paine and griefe doth it cause, in being either not attained, or lost. And therefore seeing GOD is infinitely good, not onely comprehending, but exceeding all things; and therewith also the last end of our desires, and the perfect rest of a reasonable soul: it followeth, that all the other torments of Hell doe not so much afflict the soule, as to be deprived for ever of him. Hereupon, as our Saviour hath declared the cleane in heart to be blessed; *because they shall see God*: So the Prophet *Esay* speaketh, as of the most miserable state and condition of the wicked: *they* Mat. 5.

shall

ſhall not ſee the glory of God.
It cannot be expreſſed, it cannot be conceived: as, how excellent and glorious is the ſight of God: ſo, what puniſhment it is, to be deprived thereof. Many are ſo weake in judgement, and ſo beſotted with the ſenſe of temporall things, that they deſire no more, than to eſcape Hell.
10. But there is a far greater torment then the torment of Hell. It is a greater torment to be ſhut out of Heaven, than to be perpetually impriſoned in Hell. Hel is intolerable; but innumerable Hels are more tolerable, than to be deprived of the glory of Heaven, than to be hated of Chriſt, than to have him turne away his quiet countenance, than to have him ſhut his amiable eyes than to heare him ſay unto us, *Depart from me, I doe not know you.*

Depart from me, who have *ſuffered* ſo much evill for you, and *offered* to you ſo much good: *Depart* from my
11. friendſhip, my fellowſhip, my preſence, my habitation; *Where is fulneſſe of joy, and pleaſure for evermore.*

O ſweet

O sweet CHRIST! suffer us not, I beseech thee, to taste of this torment; suffer us not, secure soules, lightly to esteem it: at least, suffer us not with a high pace to hasten to it. So much as thy glory and beauty exceed the baseneſſe and deformity of Hell; so much is the torment greater, to be deprived of the one, than to be possessed of the other. These two paines, the one of sense, the other of losse, the Apostle *Paul* in these words expresseth: *When the Lord* JESUS *shall shew himselfe from Heaven in flaming fire, rendering vengeance on such as know not* God, *and they not the Gospell of* Jesus Christ, *Who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power.* 2 *Thes.* 1.7,8,9 1. 2.

And, besides these common torments, every offender shall have his particular paines according to the difference of his sinnes, either in quality, or in kinde; the varietie being no lesse, than is the extremity.

The proud shall be abased and beaten under foot; the covetous shall be

be crushed with the weight of their want; the gluttonous shall be devoured with ravenous hunger; the drunkard shall dry up with scorching thirst; the unchaste shall be wrapped in the griesly embracement of stinging and stinking flames. They who regarded not the poore, crying to them for a crumme of bread, shall become there both endlesse and bootlesse beggers for a drop of water: They who would not in this life once thinke upon these paines, thereby to cast a bridle upon their head-strong affections; shall there (by reason of intensive sence of them) be able to thinke upon nothing else. And, in like manner, the rest shall be served; even by *weight and measure*. So that according to the glory and pleasures which they enjoyed, miserie and torments shall be proportioned unto them: whereby, as well the beauty and order of Gods justice, as also both the manner of their excesse, and the measure of it shall perfectly appeare.

prov. 26 13.

Reg. 18. 7.

All

All this doth the Scripture in divers places declare, in that it ſaith That in Hell is Hunger and Thirſt, wayling and gnaſhing of Teeth, two-edged Swords, Wormes, Serpents, Scorpions, Hammers, Wormwood; Water mingled with Gall, tempeſtous Spirits, & ſpirits created for revenge. By which and other the like ſpeeches, as well the greatneſſe as alſo the multitude and variety of torments are ſignified, which the damned ſhall perpetually endure.

But that thou mayſt not ſeeme (O my Soule) to apprehend vaine terrours out of a feeble judgement; fixe thy foot yet more firmely upon the immoveable Rocke of the Scriptures; which neither can erre, nor will deceive. Here, beſides the paine of loſſe or exile from the preſence of GOD; five paines of ſenſe are particularly expreſſed, which the damned ſhall perpetually endure.

The firſt, is fire. ¶ *Depart from me, ye curſed, into everlaſting fire*, Math. 25. 15 ¶ *The Chaffe he will burne with unquenchable fire*, 3. 11. ¶ *Every Tree that*

that beareth not good fruit, ſhall be cut downe, and caſt into the fire, Luke 5. & Ioh. 15. ¶ *He that is not found written in the Booke of Life, ſhall be caſt into a Lake of fire,* Apoc. 20. & 22. Aſſuredly, as there is no paine more ſharpe in this World, than the paine of burning; ſo there is none that doth more ſpeedily diſpatch. But this fire is not only intolerable, but it is eternall. It never conſumeth, either that which it burneth, or it ſelfe. But buſie not thy ſelfe (O my ſoule) to reaſon whether this fire be materiall, or whether ſpirituall. Verily, it is beyond thy capacity terrible; and bleſſed ſhalt thou be, if thou neither underſtand nor undergoe it. Be not curious alſo, to enquire with what fuell it is fed; how the bodies of the damned can perpetually burne, but never conſume: how, either being a materiall fire, it can torment ſpirits; or being ſpirituall, it can ſcorch and torment bodies. All this is marvellous, but itis moſt true: becauſe he who hath ordained it, is omnipotent;

and

and he that hath revealed it, is *wisedome* and *truth*. Verily, whatsoever it is, it hath two fearefull conditions; it is universall, and it is perpetuall.

The second part, is exteriour darkenesse. ¶ *The sonnes of the Kingdome shall be cast into externall darkenesse*, Math. 8. ¶ *Cast him* (who wanteth a Wedding Garment) *in-in eternall darkenesse*, Math. 22. ¶ *Cast the unprofitable servant into externall darkenesse*, Math. 25. To which sense; *Iob* setteth forth the place of the damned to be *a darke Land, and the shaddow of death; a Land as obscure as darkenesse, and where is the shadow of death.* For, as the wicked in this life have extetnall light, both to apprehend and enjoy the pleasures of this World, and doe neither follow nor feele any other felicity; but are involved in inward darkenesse, (*their heart is full of darkenesse*, Rom. 1. 21.) ¶ *having their understanding darkned, through the blindnesse of their hearts*, Ephes. 5. 18. ¶ *The Sonne of Righteousnesse hath not shined unto us*, Sap. 5. So, in the future

16

Iob. 10

future life, they shall have internall light; not to know GOD, but to know their miseries and errours: but they shall be wraped in eternall darkenesse; seeing nothing to comfort them; or if any light proceed from that smoakie sulphurous fire, it shall be onely to shew them their misery, and the misery of those whom they have by perswasion or example corrupted. Assuredly, if *Tobias* said; *What joy can I have, who sit in darkenesse*, otherwise neither pained, nor in want? What estimation can we make of intolerable both penurie and paine, sitting in *externall* and *eternall* darknesse. *Tob.* 5.

17 The third paine, is a ravenous and restlesse Worme, ever gnawing, and never satisfied. ¶ *Their Worme shall not dye*, Esay. 66. ¶ *Where the worme dyeth not, and the fire is not extinguished*, Mark. 9. This immortall worm, is the perpetuall biting and biting of the Conscience for sinne: the remembrance whereof, will no lesse paine the damned, than the torments which for the same they endure.

dure. For when a punishment is fully conceived to be just, the cause more tormenteth, than the punishment it selfe; and the more base the cause is, the more grievously it doth torment. This remorse of Conscience is like a furious Dog, which often barketh in this life, but never ceaseth to bite in the life to come. The barking in this life, we doe often either silence or avoid, by much variety of exercises, or delights; but there will be no meanes either to avoid or to appease the bitter biting in the life to come.

The fourth paine, is Immobility. 18
¶ *Binde him hand and foot, and cast him into outward darknesse*, Math. 22. 13. ¶ *The Angels which kept not their first estate, he hath reserved in everlasting chaines under darknesse*, Jude, v. 6. This binding of hands and feet, these everlasting chaines signifie nothing else, but that the damned shal have no abilitie to stirre; that they shall be deprived, not onely of the liberty, but of the facultie of motion. Assuredly, a man at rest, may

abide without motion a long time together; and a man in paine, doth finde some ease in turning, often, and changing his place: but to be perpetually staked to any torment, is far more grievous than the torment it selfe.

The fift punishment, is the society of Devils: ¶ *Depart from me, ye cursed, into everlasting fire, prepared for the Divell and his Angels*, Math. 25. ¶ *And the Divell that deceived them, was cast into a Lake of fire and brimstone, where the Beast and false Prophets shall be tormented day and night*, Apoc. 20. For as the societie of blessed Angels most blessed creatures, both in beauty, vertue, and love, is a part of the felicitie of Saints: So, the company of impure ugly Spirits, compared in the Scriptures (in regard both of their poysonous and hatefull dispostion) to Lyons, Dragons, Aspes, and Basiliskes, shall not be the least part of their calamity.

18

From these paines will proceed two sad effects; perpetuall weeping and

and gnashing of teeth. ¶ *There shall be weeping, and gnashing of teeth.* *Weeping* declareth griefe, for the losse of felicitie; *gnashing of teeth*, horror, for the sense of torments. So, as they who neglected here to let fall a few penitent teares, in bewayling their sinnes, shall there powre forth Oceans of teares in bewayling their negligence. They who here conceived no horror in offending their Creator, shall there finde, *That it is a horrible thing to fall into the hands of the living God.*

Finally, then shall be powred upon the damned, the full floud of Gods wrath, which he hath gathered together upon all the sinnes that have beene commited since the beginning of the VVorld; and all the torments which can possibly be imagined, shall there be heaped upon their heads. Nay, all the torments that in this life either have beene invented, or can be imagined, stand in no comparison, whether for sharpnesse, or for continuance, with the torments of that

which, although they shall be common to many, yet shall they be most heavie to those who have had best meanes and opportunity to avoid them.

And not onely all these paines, but any one of them, shall be so grievous and so intolerable, as it is impossible for any mortall wit either to expresse or to imagine; yea, the least torment of Hel that can be
21 conceived, is more than we can possibly conceive. And yet shall no creature be grieved for them; and endured they must be, without any hope: *First*, of intermission: *Secondly*, of abatement: *Thirdly*, of change; without which, things not onely painefull, or indifferent, but also pleasant, (as appeareth by the *Manna* which GOD sent to the Children of *Israel*) become insupportable.
22 *Fourthly*, of the poorest comfort of calamity, pitty: But to the contrary, the Divels shall upbraid them, the damned curse them, and the Saints deride them. *Lastly*, there shal be no hope of end; for nothing is per-

perfectly great, which hath an end.

For then shall the Gates be perpetually locked; even as when the Spouse was entered, the Gates were forthwith and for ever shut. O perpetuall locking! O Gate which shall never be opened! The Gate of Pardon, the Gate of Mercy, the Gate of Intercession, the Gate of Comfort, the Gate of Hope, the Gate of Grace, the Gate of all good things shall then be eternally shut; and the floud-gates of furie shall be full set open, without either end or restraint. Mat. 25

If there might be any end of these torments, though it should be after so many millions of yeeres as there are are drops of water in the Sea, as there are moats of dust upon the Earth, as there have been moments of time, since Time began; it would be some comfort to those who endure them: but Eternitie is intolerable to them; infinite Eternitie breaketh their hearts: Eternitie is the very Hell of Hell. If all the punishments in Hell were no greater 22

than the ſtinging of Ants, or of Fleas, Eternitie is enough to make them intolerable.

The preſent ſenſe of paine is not ſo grievous to the damned, as it is grievous to thinke, that after many millions of ages, they ſhall be ſo far either from end, or from eaſe, as they were the firſt day of their beginning.

It is certaine, that a thouſand pleaſures ſuffice not to countervaile one exquiſite torment; becauſe the torment is exquiſite, but pleaſures are not without compoſition and alay. And if they ſuffice not to ballance one torment, much leſſe infinite; and if not for a ſmall courſe of time, much leſſe for eternity; and if not the torment of one part, much leſſe of the whole.

There is no calamity in this life, but either reaſon, or time, or hope of end will ſomewhat appeaſe. But here all comforts are excluded; nothing can neither avoid or aſſwage the torment. VVhitherſoever the ſinner turneth his eyes, he ſeeth nothing

thing but the arrowes of Gods wrath beating upon him : he alwaies discerneth new causes of grief, but none of comfort. Insomuch, as that of the Prophet shall then be perfectly fulfilled : *The snares of death environed me, and the torments of Hell fastned upon me*, Psal. 116.

And yet as one that floateth, half choaked and wearied in the middest of the Sea, without any hope of escape, ceaseth not to wrestle with the waves, to cast forth his armes every way; although he graspeth nothing but thin and weake water, which continually deceiveth his paines : so they who both swim and sinke in this death, shall alwaies strive and struggle therewith, although they neither finde nor hope for any helpe. 13

O deadly Life ! O immortall death ! what shall I tearme thee ? *Life* ? And wherefore then doest thou kill ? *Death?* And wherefore then doest thou endure ? there is neither life, nor death, but hath something good in it ; for in life

there is some ease, and in death an end: but thou hast neither ease nor end. What then shall I tearme thee? Even the bitternesse of both. For, of
24 death thou hast the torment without any end; of life thou hast the continuance, without any ease. God hath taken away both from life, and from death, all that which is good: the residue he hath mixed together, and therewith tempered the torments of hell.

O unsavoury composition of the
25 Cup of Gods wrath! a death alwaies living, an end ever in beginning: a death which shall not devour, but teare: eat, but not consume: a cursed immortality, and worthy the name of eternall death. A death which as it can never dye, so shall it never either be satisfied, or weary, in gnawing upon every part of his miserable prey. O intolerable vengeance, and equall with eternity! which no meanes can moderate; no patience can endure; no time shall end. But so long as God shall live, so long shall the damned

damned dye: and when he ſhall ceaſe to be happy, then ſhall they alſo ceaſe to be miſerable.

A Starre which is far greater than the earth, appeareth to be a ſmall ſpot in compariſon of the heavens: much leſſe ſhall the age of man ſeeme, much leſſe the age and continuance of the whole world, in regard of this perpetuity of paines. The leaſt moment of time, if it be compared with ten millions of yeers becauſe both termes are finite, & the one a part of the other, beareth, though a very ſmall, yet ſome proportion: but this, or any other number of yeeres, in reſpect of endleſſe eternity, is nothing more than juſt nothing. For all things that are finite, may be compared together; but betweene that which is finite, and that which is infinite, there ſtandeth no compariſon. 26

Verily, if a man ſharply pinched with ſome one particular paine, be it but the aking of one of his teeth, doth think one night exceeding long, although he lyeth in a ſoft

Bed, well applyed and cared for; if he turneth often, & telleth the houres, and thinketh every one long, untill it be day: how tedious doe we think eternity will seeme, to those who shall be continually torn with these universall torments; not onely of the body, but primarily of the soule; in a darke Babylonian furnace, foaming forth most horrible heats? And if forty dayes raine, driven with the tempest of Gods wrath, was sufficient to destroy the whole World; what shall we esteem of the full storme and streame of his rage, wherein the firie darts of his fury shall never cease to beat upon his enemies?

Neither is it any piece of injustice, to inflict endlesse punishment for sinnes that were done but for a time; because the just and severe Judge doth weigh, not the actions onely, but the hearts of men. For therefore doe the wicked sinne but for a time, because they have but a time to live. But they are desirous to live infinitely, because they are desi-

rous

ous infinitely to offend; being more desirous to sinne, than to live; and not regarding life, but onely to enjoy the pleasures of sinne. And therefore it is just, that they should never want punishment, who had a will ever to offend; that they should never finde any end of revenge, who would never have made an end of sinne. Againe, as God is infinite both in Majesty and mercy; it followeth, that every offence against that Majesty and mercy is also infinite; and therefore worthy infinitely to be punished; worthy to be punished with intolerable and eternall fire.

O stinging fire! kindled by the breath of Gods wrath; more exceeding the fire of this world, than that exceedeth the weakest Sunneshine. O ugly darkenesse, cursed by the mouth of God! O eternall night! both inward of the soule, and outward of the body: in regard whereof, the palpable darkenesse of *Ægypt* was scarce a day, which light clouds overcast. O long and loath- *Exo.* 10

loathſome night! wherein the morning will never appeare; wherein the hope of light will be no leſſe deſperate, than the deſire violent. Is this (O Lord) the wages of ſin? Is this the puniſhment of wicked doers, of whom I am one, in ſo deepe a degree? And is it marvell then if my conſcience quake? If my ſoule cleave with ſighes? and if my eyes be drowned in teares?

§ 9.

The Prayer.

1. *THe Devill may bereave us of our purity, but not God of his pitie.*

2. *Gods word is a will, and his will a power.*

3. *In regard of God, there is no neceſſity that we ſhould be damned, nor difficulty that we ſhould not be ſaved.*

4. *Neither the Devill nor our ſinnes can prevaile againſt the will of God.*

5. *How much our wickednesse is inferiour to Gods goodneſſe.*

6. *Our hope reſteth in the will of God.*

7. *If God judge without mercy, none will be found righteous.*

8. *The ſufferings of Chriſt.*

9. *The blood of Chriſt ſtill ſtreameth freſh*

in

in the sight of God, and pleadeth for us.

10 Wherefore God hath given us the knowledge of his Sonne.

11 For whose sake God is favourable.

12. Our errours should be a meanes to hold us in the right way.

BUt, where am I? and whither am I carried? whither doe you drive me, O my sinnes? whither, O God, doest thou deliver me? If my sinnes have made me that I am thy offender, have they also made me that I am not thy creature? If the Devill hath bereaved me of my puritie, hath he also bereaved thee of thy pitty? If thy justice may rightly damne me, cannot thy mercies possibly save me? And if I have deserved the one, have I also disclaimed the other? I

O mercifull Lord! looke not so upon me, that thou see not thy self; regard not so my wickednesse, that thou behold not thy owne goodnesse: remenber not the sinnes that I have done, that thou forget the substance which thou hast made.

What

What (O Lord) is the ſenſe of this ſaying? *I will not the death of a ſinner, but I deſire that he be converted and live:* Is this, *I will not the death of a ſinner,* if thou reject'ſt a ſinfull ſoule, if thou drowneſt it in Hell, that cryeth to thee for mercy? Is this, *I deſire that he be converted and live?*

O gracious God! whoſe word is a will, and whoſe will is a power; who doeſt promiſe nothing, but what thou doeſt purpoſe; and who doeſt purpoſe nothing, but what thou art able to performe: ſuffer me, I pray thee, to ſpeake with thy mercy; me, I ſay, earth and aſhes, ſuffer me to ſpeake with thy mercy; for great are thy mercies towards us.

3 Lord! if thou wilt not the death of a ſinner, what neceſſity is there that I ſhould be damned? If thou deſire that a ſinner ſhould be converted and live, what difficulity is there that I ſhould not be ſaved? Can the power and malice of the Devill; can the number, can the enormity of my offences; either con-

constrine that which thou wouldest not, or hinder that which thou desirest?

No, no, gracious God: the divels tremble at thy mighty Majesty; and if the sins of the whole world were ballanced against the least of thy mercies, they could hold no weight: much lesse can the offences of one wicked wretch sway thy Almighty and mercifull will. For by how much God is greater than man, by so much is my wickednesse inferior to thy goodnesse. 4. 5

Have mercy therefore upon me, O Almighty God! returne, deliver my soule, save me for thy mercies sake: for if thou wilt, thou canst save me; and in thy will resteth the strength of my hope.

Remember not thy justice, and my deserts; but remember thy mercies, and my miseries: thinke not upon thy hate towards offenders, but thinke upon thy love towards thy creatures: cast thy severe eye of anger upon thy Sonne, but looke upon me with the eye of pity. 6

O eternall God! hell is already full; and what profit is there in my destruction? Also many millions of sinners will never come unto thee, will never call nor care for thy helpe: So as if thou rejectest the repentant and sorrowfull sinner, who
7. then shall be saved? or whom wilt thou finde righteous, if thou judgest without mercy.

When I was not, thy fingers framed me; and thou neither hatest nor contemnest any thing that thou hast made. When I was a captive of the Devill, a slave of Hell, thou diddest send thy beloved Sonne to dye for my redemption: and doe not now, I beseech thee, cast that away, which thou hast purchased at so high a price. When I walked in mine own wicked waies, thou diddest patiently endure me, mightily preserve me, and graciously call me; and wilt thou not now bestow one loving looke upon me?

Why then (O loving God) look upon thy beloved Sonne; behold what he hath suffered, and of thy good-

goodneſſe call him to thy remembrance, for whom thy will and his obedience did cauſe him to ſuffer. Behold his bitter agonies, wherein his body was princkled with a bloudy ſweat; behold his backe torne with whips, his head pricked with thornes, his face defiled with ſpittings; behold his bleſſed body ſo violentiy ſtrained upon the Croſſe, that the joynts of his limbes were looſed, and all his bones might be numbred; behold his harmeleſſe hands, and undefiled feet, painfully pierced with blunt & rough nayles, behold his naked ſide, ſtrucke thorow with a Speare; behold the abundance of blood, which guſhed forth of thoſe holy fountaines: which holy bloud ſtill ſtreameth freſh in thy ſight, and now pleadeth for my pardon.

Behold (O gracious God) how his feeling was poſſeſſeſt with paine; his hearing with reproach; his eyes, with ſcorne; his taſte, with gall; his ſmelling, with lothſome ſavour of putrifaction and filth, which was upon

upon the place whereon he ſuffered. Behold how his necke bowed, his head hung downe, his breſt beat; how his ſight waxed dimme, his countenance pale, his legges and armes ſtiffe; how he groaned, how he gaſped, and gave up the Ghoſt. Behold how the Heavens mourned, how the Earth quaked, how the Stones rent, at the preſence of his paſſions. Behold the Prieſt, behold the Sacrifice; even the Lambe undefiled glorioufly imbrewed with his own bloud.

10. Wherefore (O my God) haſt thou given me this knowledge of thy Sonne? Wherefore haſt thou given this Faith in his bloud? That I ſhould ſee my Redemption, and not attaine it? That I might by that meanes be the more vexed with ſorrow? Oh no! but rather, that I ſhould receive the remiſſion of my ſinnes by his death; and receive by his grace, to be juſtified in thy ſight.

11. Gracious and mercifull Father, by this thy Sonne, by this my Saviour

our, I moſt humbly beſeech thee to looke favourably upon me: and as *David*, for the love of *Ionathan*, was loving to *Miphibosheth*, although he was lame; for His ſake, in whom thou art well pleaſed, be mercifull unto me, moſt poore deformed creature; encline thy pity towards me; hide not thy face, now my ſoule is troubled.

Graciouſly (O Lord) receive the loſt Sheep, which ſtraying from thy Paſtures, through ſinne, and flying from thy preſence, through a guilty Conſcience; he hath lovingly ſought, and joyfully bringeth to thee upon his owne ſhoulders. Reſtore me to thy favour, I beſeech thee, for His ſake who ever maketh interceſſion for me; that I may perceive, that through him thou art pacified with me. Heare (O God, of all pity and power) and turne towards me, and let thy mercies accept his merits, for full ſatisfaction of my miſdeeds.

O infinite Mercy! thou haſt ſet us a Way, and given us a Light; thou

thou haſt threatned us the paines of Hell, and promiſed us the joyes of Heaven: now pierce my fleſh with feare, that I may avoid the one; and inflame my ſoule with love, that I may attaine the other. Grant, I pray thee, that as long Travellers are thereby taught to love their own Countrey; ſo my former errours may henceforth be a meane to hold me in the right path: That being led by thee, and walking through thee, I may come unto thee and reſt in thee. For wee (ſilly wormes) are unable to enter into thine eternity, unleſſe thou who haſt created us, doeſt guide us in.

Save me, O Lord, save me from mine enemies. Save me from thine eternall indignation. Save me from the ſnares of Hell, which in every place are pitched againſt me. Save me from the hard oppreſſion of heavineſſe, that my minde may be raiſed up, and rejoyce in thee. Save (O God, who deſireſt not the death of a ſinner) ſave my ſinfull ſoule; which flyeth from thy fearefull juſtice,

ſtice, to thy comfortable mercies; from the deſert of my *ſinne*, to the deſert of thy *Sonne*. This (O God) is eaſie to thy power, and uſuall to thy mercy, and agreeable to thy will.

Separare miſeris.
Covere fœlices.

§. 10.

The conſideration of the danger in deferring repentance, and of the joyes of Heaven, which thereby are adventured to be loſt, awaketh the ſoule out of ſecurity and ſleepe of ſinne.

1. TO what end man was created.
2 *In what condition he doth commonly abide.*
3 *A ſinner is lamented of all creatures.*
4 *The moſt comfortable Gueſt to the conſcience of man.*
5 *How the holy Spirit worketh in the ſoule.*
6 *What bringeth us to a ſenſe of ſinne.*
7 *What infecteth us with the leproſie of this world.*
8 *Sinners commonly have a purpoſe to amend in time.*
9 *The deceit of the Divell, in holding us in delay.*
10 *The*

10 *The Divell, by often renewing delayes, endevoureth to wine our whole time from us.*

11 *We have never any ſurpluſage of time to repent.*

12 *The impediments which hold from amendment of life.*

13 *The impediments grow more ſtrong by delay.*

14 *Divers ſimilitudes, declaring the ſame.*

15 *Long uſe and cuſtome of ſinne is hardly altered, and wherefore.*

16 *Old age, how unable and unapt it is for amendment of life.*

17 *God requireth the beſt, in our ſubſtance.*

18 *God requireth the entire, in our ſelves.*

19 *How dangerous it is to deferre repentance, till the houre of death.*

20 *It is the nature of good things, to be hardly attained.*

21 *It is againſt the Law of Iuſtice, to ſerve one, and demand Wages of another.*

22 *Such as the life is, ſuch is the death.*

23 *Naturally, the end of all things is unſwerable to the middle paſſages.*

24. *Few do truly repent in the laſt houre of life, and what are the cauſes.*

25 *If the Divell can poſſeſſe us all the time of our life, he will hardly loſe us in the houre of death.*

26 *By what meanes the Divell maketh the time of our death unprofitable for repentance.*

27 *To dye well, is a long art of a ſhort life.*

28 *The extremity of dying, will take away our diſpoſition to dye well.*

29 *The greateſt wiſedome.*

30 *All creatures call us from our sinnes.*
31 *What Christ hath done, to call us to him*
32 *In what respect a sinner may be said to be more accursed than* Adam, *more damned than the* Divell.
33 *Reverence and respect of men, is of greater force with us, than in the reverence and respect of God.*
34 *Death is in the small pleasures of this world.*
35 *We should not adventure to sinne, whether we be perswaded or doubtfull that God will forgive us.*
36 *For whom God hath prepared joyes*
37 *How we may perceive what joyes are in Heaven.*
38 *Wherefore we are more delighted with earthly things than with heavenly.*

LIfe up thine eyes, O miserable soule! life up thy dull and drowsie eyes; Behold to what end thou wert created; and behold in what condition thou dost now abide. 3
Thou wert created to be the Spouse of Christ, the Temple of God; a Vessell of election, the Throne of the true SALOMON; even the 4
tich and royall Seat of Wisedome. But now the Spouse of Christ is held in

in the ugly armes, in the adulterous imbracements of the Devill; the Temple of God is turned into a Sinke of Swine, to a Cage of uncleane Birds, to a Den of Theeves; the Vessell of Election is filled with filth; the Throne of Wisedome is become a Seat of Folly, a Seat of Madnesse, a Chaire of Pestilence. Alas! wretched soule! let the consideration of this condition, and of this end, melt thy leaden heart; let thy stony eyes yeeld thereat some teares. Lament thy miserable estate lament, miserable soule; bestow some lamentations upon thy selfe, O my soule! because the Heavens lament thee; the Angels lament
3 thee; because the Saints lament thee; because all creatures lament thee. *Christ* letteth fall more teares for thee, the Prophet *Ieremie* throweth forth more threanes for thee, than they did for the desolation of the beautifull Citie *Hierusalem*.

4 Alas! lamentable soule! when dideſt thou feele, when finde in thy bosome the most comfortable Guest

of

of Conſcience, the holy ſpirit? which, whereſoever it entereth, abideth not idle. It doth not onely adorne the Soule with his preſence, but ſanctifieth it with its vertues; working all things that are neceſſary to ſalvation. It ſitteth in the Soule, as a Maſter in the Houſe, directing; as a Teacher in the Schoole inſtructing; as a King in his Dominion, ruling; as a Soule in the Body, giving life, ſenſe, and motion to every member; as a Sunne in the Heavens, illuminating the underſtanding, inflaming the will; making us not onely able, but apt and willing to mount upward. It maketh us to decline evill; it maketh us to doe good; it maketh us to preſevere in good; it giveth us the reward of our good.

But this Gueſt of Conſcience hath beene a meere ſtranger to thee: thou haſt not affected, thou haſt not invited, thou haſt not entertained him: thou haſt entreated him, as the *Gadarens*; thou haſt compelled him, as the *Samaritans* did *Mar.* 5 *Luk.* 9

Christ, to depart from thee. Nay, thou hast altogether queasomed thy Conscience, or lulled it (at the least) into a sound and secure sleepe: awaking withall, and sharpning thy wit, to frame arguments, either to justifie or excuse thy disordered disposition; which joyned to custome, hath brought thee to no sense of many sinnes, which at the first were fearefull to thee, & which thine owne knowledge doth still convince. The Prophet *Elizeus* said to his servant *Gehezi*: *Thou hast taken Silver and Garments of* Naaman; *also the Leprosie of* Naaman *shall cleave unto thee.* The like Sentence hast thou found: Thou hast *affected* the vile vanities of this World, and art *infected* with the Leprosie of the same.

6 2 *Reg.* 6

O my Soule! what doest thou *intend*? what canst thou *pretend*, O my sottish Soule! Wilt thou still continue in this course of life? Doest thou never purpose to change thy carriage? Wilt thou live and dye, and rot in thy sinnes? I suppose that thou wilt answer, no: thou hast a pur-

8

purpose hereafter to amend. But if ever thou doest intend to frame thy selfe to a new fashion of life, wherefore hereafter? why not now? Oh! thou art not yet prepared, yet thou art not able; it is not yet richer easie, or convenient for thee. Well, take what leaves thou wilt to cover thy turpitude! Goe to, fold thy armes, put thy hands into thy bosome, with *Salomon's* Sluggard; pretend what doubts and difficulties thou wilt: *Yet a little sleep, yet a little slumber*, thou hast not yet slept enough; thou art not yet satisfied, yet thou hast not surfeited with some few sweet sinnes. But tell me, I pray thee, when wilt thou reforme thy life, if not presently? When will it be more easie? when more convenient? When will the *time* come, that thou shalt thinke it *time* to amend?

Alas, poore soule! how miserably art thou entangled in the witchcraft of this World? How deceitfully doth the Divell abuse thee, in perswading thee to defer that, which he cannot deny to be most

necessary for thee to doe? How cunningly doth he suffer thee to play upon the hooke, and thinke that at pleasure thou mayest escape? Assuredly, whensoever thou shalt offer to breake from him, he will ever perswade thee, that it is not yet time: whensoever thou shalt offer to cast him forth, he will alwaies cry, that he is tormented before his time. By often, by ever renuing
10 delayes, although it shall be for very short times, he will seeke to win thy whole time from thee.

But looke (I pray thee) to the state of thy life: examine thy yeers, which are already runne; consider the age wherein thou livest; and thou shalt easily perceive, that it is
11 high time, or rather more then time for thee, to settle thy selfe to amendment of life. If thou hadst never committed sinnes in this World, all thy time is to scant, to repent those thou didst bring with thee; and if thou hadst brought none, thou hast not time enough to repent and reforme those which day-

dayly thou doeſt commit. And thinkeſt thou, that for all thy ſinnes Originall and Actuall, thou haſt any ſurpluſage of time to repent?

Not yet eaſie? not yet convenient for thee to breake from thy ſinnes? Tell me, ſilly Soule, blinded with ignorance, either affected, or very groſſe; doeſt thou thinke, that this will be more eaſie, more convenient for thee hereafter? when evill cuſtome ſhall grow more ſtrong, and ſettle in thee a habit of ſinne? when the faculties of thy Soule ſhall grow either more weake, or more corrupt? when the poſſeſſion of the Divell ſhall be both of greater force and familiaritie within thee? and when thou ſhalt be more ſeparate from the grace and aſſiſtance of God, which is the only meane that makes our converſation eaſie? 12

If theſe be now the onely impediments, the onely cauſes of this difficultie; Is any man of ſo diſtorted judgement, to thinke that his converſion will be more eaſie hereafter? Is not this the cuſtome of bad 13

Debtors, who have taken up much Money upon Loane; dayly to deferre payment, and thereby dayly to encrease their Debt, and grow more unable for discharge? Is it not thus with a ruinous Building? the longer it be suffered to runne, the more charge it will cost to be repaired? So fast as our sinnes encrease, so fast doe the knots multiply, wherewith the Soule is tyed to the pleasure of the Divell; so fast the chaines grow both heavie and strong, wherewith it is fettered and clogged from returning to God.

14. If thou canst not passe over the Foord, when the waters are low, how wilt thou doe it when they are risen? If it be hard for thee to plucke up a Twig, what will thou doe when it is encreased to a Tree? If the sparkes, the coales, the firebrands of sinne, be not safe to be quenched, to what rage will the full flame arise? If thy green wounds be so hard to be cured, what will be thy old festered sores? Now thou art to strive with a few sinnes; hereafter

after they will be many. Now thou art to wrestle against the evill custome of a few yeers; hereafter it will be a grounded custome, or rather habit of long continuance. Every day thy sinnes encrease in multitude, because one sin draweth on another; and thy custome of sinning encreaseth in strength, till it grow to be naturall to thee.

He that driveth a Nayle, first striketh easily, and afterwards redoubleth in strength; insomuch, as the more blowes he striketh, the more is the Nayle fastened, and the harder it will be to be drawne forth. In like sort, all our evill actions are so many strokes, to fasten sin within our soules; the more sinfull actions we commit, the faster doth sin sticke within us, and the harder it will be to be drawne forth. By use of sinning, the understanding is darkned and made blinde, the will is weakned; and made more inclinable to evill; the appetite is disordered, all the inferiour passions are more head-strong and rebellious against

15

the government of reason.

Hereby it happeneth, that many men in their decrepit age, when through debility of Nature, they are not able to act divers sinnes; yet they take greater pleasure in thinking and discoursing upon them, than ever they did when they could commit them. For, by continuall custome, which possesseth the place of Nature, the appetite of vices is so rooted in the heart of the Soule, so soaked into the substance thereof, that it cannot possibly be separated from the same. Hereupon *Iob* saith; *His bones are full of the sinnes of his youth, and it shall lye downe with him in the dust.* Iob. 20. 11.

What folly is it then? nay, how farre doth it exceed the bounds of folly? how mad? how insensible art thou, O my Soule! to deferre thy amendment to this unable age! which is so farre unfit to sustaine those austere exercises, which both the *conversion* of a sinner, and *conversation* of a Christian require; that it is scarce able to sustaine it selfe. 16

What?

What? Wilt thou charge the greateſt burthen upon the weakeſt Beaſt? That burthen which in thy ſtrong age thou art unable to beare, wilt thou make more heavy, and then lay it upon thy declining yeeres? Wilt thou ſpend the flouriſhing yeeres of thy youth, beauty, and ſtrength, in the ſervice of the Devill; and then thinke it ſufficient, to conſecrate thy impotent old age to the ſervice of God?

Aſſuredly, God requireth the fatteſt, the faireſt, and without blemiſh, for ſacrifice: in every Peace-offering, *All the fat is the Lords.* He rebuked and puniſhed thoſe who offered to him the worſt part of their ſubſtance; the blinde, the lame, and the ſicke. This God required in the ſubſtance of his people; but he requires otherwiſe in themſelves. In themſelves he requireth, not onely the beſt part, but the entire: If the Devill hath any part, God careth for none.

17

Lev. 3.

Mal. 1. 8.

18

If then, the laſt age of thy life be ſo inſufficient, ſo unfit for true re-

19. pentance; what account wilt thou make of the last houre thereof? Darest thou adventure to deferre this great and weighty worke of thy soule, untill the last houre, wherein it is possible it should be performed?

20. O heavy houre! O dangerous delay! It is the nature of good things, to be hardly attained: and doest thou thinke to attaine the most excellent good, the Kingdome of Heaven, the society and seat of Angels, the sight of God, with so little labour, at so low a price?

21 Is it not against the Law of Justice, that he who spendeth his whole life in the service of the Devill, should expect wages or reward of God? Doth not the judgement against the five foolish Virgins make thee afraid, who never made preparation for Oile, untill the Bridegroome was ready to enter?

22. Search the Scriptures, and thou shalt finde it a generall rule; *Such as the life is, such is the death.* Siracides saith; *The way of sinners is paved with stones, but at the end thereof is Hell, darkenesse,*

darkenesse, and paines. The Prophet David saith, that God rewardeth every man according to his workes. S. Paul avoucheth, That the end of the wicked, is according to their works. Againe, the same Apostle saith: Looke what a man soweth, that shall he reape. He that soweth in the flesh, shall reape of the flesh corruption; he that soweth in the Spirit, shall of the Spirit reape everlasting life. Generally, if all the Scriptures were powred forth; thou shalt finde no one Sentence more earnestly beaten upon; more often repeated, than that the end of all things is according to the meane proceedings. If then the end of a man be answerable to his life; if naturally the end of all things be answerable to the middle passages; what can be expected from a wicked life, but a wretched end? Doth not a Tree fall that waye, whither by growing it doth incline? He whose actions, whose cogitations, whose whole life did incline towards hell; whither, in the end will he fall? where will he lie?

Psal. 31. 12.

1 Cor. 1

Gal. 6.

23

Luk. 16 26. lie? where shall he abide? Heaven and hell are directly opposite, and a great distance lyeth between them; the wayes unto them are full contrary. If all thy life time thou dost travell the way to hell, is it probable, is it possible that in the end thou shalt arrive in Heaven?

God can indeed, when he please inspire into thee true repentance: it is impiety to abridge either his mercy, or his power. But, how often hath he done it in the last houre of life? how many do then truely repent? Is not all that which thou canst doe in this houre, rather upon necessity, than choice of thy will? constrained rather, than freely performed? proceeding rather from feare, than from love; or if it be from love, yet not of God, but of thy selfe; for avoyding those dangers, which otherwise thou shouldest incurre. Againe, of what valuation can it be to *God*, what thankes shall it be to thy selfe; if thou forsake thy pleasure, if thou abandon thy sinnes, when thou hast

haſt no longer time to injoy them? Aſſuredly, it is far more acceptable to God, to repent and forſake thy ſinnes, when thou haſt both time, power, and opportunity to ſinne. And further how ſhalt thou be able to fix thy thoughts earneſtly upon the buſines of thy ſoule, when the guiltineſſe of ſinne, the love of the world, the paines, and (which is worſe) the extreame feare of death, ſhall not ſuffer thee ſo to collect thy ſpirit, as is requiſite in ſo weighty a worke? Laſtly, thy long continued cuſtome of ſin, being growne to a habit, to a nature within thee; will hardly in one inſtant be altered. Hereupon wee have often ſeen, that many, who ſhew good ſignes of repentance, in ſome grievous ſickneſſe; when they recover health, become as evill as they were before. Hereupon alſo the Prophet *Jeremy* ſaith; *Can the Æthiopian change his hue; or the Leopard his ſpots? Then may you alſo do good, that are accuſtomed to do evill.* *Jere. 23 23.*

O miſerable Soule! if thou ſet-

teſt 15

reſt thy ſalvation upon this hazard. Doubtleſſe, the Devill gathereth ſuch advantage by thy delay, that if he can poſſeſſe thee all this life, he will hardly loſe thee at the houre of death. Thou haſt little experience in ſpirituall matters, if thou knowest not that he is moſt violent at the laſt: like an expert Souldier, who reſerveth his beſt force till the iſſue of the field. If he winneth the Skirmiſh, he hath enough. Either
16 thou ſhalt want opportunity to repent, by reaſon of the ſudden ſurprize of death; or elſe thou ſhalt finde thy will heavy and dull, thy power daunted and diſtracted, both diſabled for the accompliſhment of that weighty worke.

In regard of the firſt, the Wiſeman ſaith: *Make no tarrying to turne unto the Lord, and put not off from day to day: for ſuddenly ſhall his wrath breake forth, and in ſecurity thou ſhalt be deſtroyed.* In regard of the other, God hath ſaid: *They ſhall call upon me, but I will not heare: they ſhall ſeeke me early, but they ſhall not finde*

Eccleſ. 5. 4.

Prov. 1. 28.

me.

one. Not that God faileth in his promise of receiving a sinner, whensoever he shall convert: but, because this turning to God, when he is turning out of the World, is commonly no true conversion; but such as that whereof God speaketh by the Prophet *Hosea*: *They howle upon their beds, and doe not call upon me in their hearts.*

To dye well is a long Art, which thou hast but a short life to learne. They, who have long furnished themselves with all spiritual meanes finde work enough to beare through the extreme violence of this brunt. How then shalt thou (careless soule) if thou wilt never apprehend opportunity, be in hope to atchieve it? when the onset of the enemy shall be most furious, and thou, through paines of body, and perplexities of minde, least able to resist: when impediments shall be multiplyed, helps diminished: the distraction great, the inclination little, the leasure none. For, at the houre of death, they are so many 27

and 28

and ſo great things, which will cauſe thee to dye; that thou ſhalt have neither minde, nor time, nor ſtrength to dye well.

How dareſt thou adventure then (O deperate Soule) to let the leaſt occaſion eſcape thee? to deferre one day for the change of thy life? Dareſt thou adventure to croſſe thoſe Seas without any feare, wherin ſo many paſſengers have periſhed? whereof ſo many skilfull Pilots do doubtfully and fearefully make report? God dyed, that ſinne ſhould dye; and wilt thou have it live one moment within thee? Aſſuredly, there is no greater wiſedome in this world, than to doe as *Sampſon* did, when he was aſſailed by the *Philiſtims*; To breake thy
29 bands at once; to ſhake off the ſhackles of worldly delights; to caſt off the cloggy cares of this life; and to trace the way that will lead thee to true pleaſure and peace. To
27 this, reaſon, equitie, law doth binde thee: to this, heaven, earth, hell, life, death, juſtice and mercy, doe with

with joynt consent, partly invite, and partly inforce thee.

Christ hanging upon the Crosse, doth preach the crucifying of sinne unto thee: the Word which he hath left, is a destroying Sword; it must assuredly kill, either thy sinnes, or thy selfe. Whithersoever thou turnest thy eyes, all creatures cry to thee, and call thee from thy sinnes. Is it possible, that so many violent voyces should never be heard? never be regarded? Can no promises, no threats any deale move thee? 30

What could Christ have done more for thee? He hath spent his bloud, his precious bloud, every drop of his precious blond, to draw thee unto him. Is it possible, that having faith, thou shouldest all thy life time, with such boldnesse, with such securitie riot in sinne? Out upon thee, impudent, impure soule! more accursed than *Adam*, for whose iniquitie all the Earth was cast into a heavie Curse: more damnable (which I tremble to speake) than 31 32

than the Divell himselfe. For they sinned, having no example of Justice to restraine them; but thou, after many examples of Gods implacable Justice, doest neither abandon nor abate thy sinning against him.

Tell me, Traytor! tell me, thou fuell of Hell fire! what couldest thou doe more, if all thy faith were a meere fable? if the Gospell were no other than a counterfeit Glosse? I see that for feare of humane Justice, for reverence and respect of men, thou wilt in some sort moderate thy delights: but for feare, or reverence, or love of God, I see
1. 33. thee not abridge one point of thy pleasure: being so farre from bridling, that thou dost not dissemble thy sinfull desires. Tell me, heavie beast! tell me, blind, mad, senselesse foole! what doth the worme of thy conscience, that thou art so secure? where is thy faith? where is thy judgement? where are thy wits? that thou apprehendest no feare of so heavy, so certaine, so durable

rable dangers as are theatned against thee.

If any man should set daintie meats before thee, and another should tell thee they were infected with poyson; wouldst thou trie? wouldest thou taste them? Although they should be very daintie; although thou didst conjecture, that this was told thee, either upon error, or for deceit. And if the Prophets, the Apostles, the Evangelists, if God himselfe hath told thee; *Death is in the pot*; Death is in the small *bit*, or rather *bait* of pleasure, which the devill presenteth to thee; wilt thou not feare, or at the least pause, to receive death with thy proper hands? to drinke damnation with a greedy swallow.

2 Reg. 4. 40.

34.

O miserable, either desperate, or dull and stupid soule! devoted to perpetuall darknesse, both inward and outward, (for from those to these, the passage is both short and direct.) O blind, to see thy dangers! O ignorant, to understand thy losse! most worthy to be lamented

mented and abhorred of all creatures. How dareſt thou both willingly and deliberately offend that Majeſty, which onely is able to pardon thy offence? if thou art perſwaded that he will pardon thee, how
35 *ingratefull* art thou to offer offence to his goodneſſe? If thou doubteſt whether he will pardon thee or no: how ungracious art thou to provoke againſt thee his terrible juſtice? If thou ſhalt never repent & change thy carriage, thou increaſeſt vengeance againſt thy ſelfe, in the day of wrath. If by Gods mercy thou ſhalt repent, (for this is not a worke of thy proper power) thou increaſeſt thy ſorrow by defering the ſame, and for continuance in ſin. For, in true repentance our ſorrowes muſt be anſwerable to our ſinne: even as the Wiſeman ſaith; *A long diſeaſe is grievous to the Phyſician.* *Eccleſ. 10.*

And if the pleaſure which thou gaineſt by ſinne, be ſo powerfull to perſwade thee, to make longer ſtay in this dangerous ſtate; If the droſſie delights of this world (which either

either thou must vomit up againe, or else wil teare the intrailes within thee) are so able to over-rule thy judgement: consider, O my Soule! what pure pleasures God hath prepared for those, who walke in the obedience of his will. Arise (O my Soule!) advance thy selfe on high, whence thou art, and whither thou hast a dull desire, after this life, to returne. Leave a while these earthly affaires, the best whereof are vanities, and the rest vexations. Mount up with the wings of thy Spirit, to the Land of Promise: Behold the pleasures; behold the plentifull, the perfect pleasures which God hath prepared, not for all those who cease to sinne, (for that doe all at the time of their death (but onely for those who combate and overcome, both their desire and delight in sinne. See whether so large pleasure be not worth so little labour and paine. 36

But the Apostle saith, that *neither eye hath seene, nor eare heard, nor heart conceived those things which God hath* 1 Cor. 2 9.

pre-

prepared for those that love him. And therefore God calleth it hidden Manna: affirming, that no man knoweth it, but he that doth receive it.

Apoc. 2. 17. How then shall the Soule of man be able to understand it?

Certainely, no eye can perceive, no heart can conceive, these high and hidden pleasures: which (should) in reason move thee (O my Soule) to admit a greater opinion of them.

37 Yet, by some traces of the Scripture, and other infallible circumstances, thou mayest frame thereof a good conjecture; though far short of the very truth; Especially, if, with the same Apostle, thou wilt intreat, that

Ephes. 1. 17. 18. the God of our Lord Jesus Christ, the Father of glory, would give unto thee the Spirit of wisedome, and revelation (which searcheth all things, yea, the deepe things of God) to lighten the eyes of thy understanding, that thou mayst know how great the hope of his calling,

1 Cor. 2 10. and the riches of his inheritance and glory for the Saints.

O Lord God! our desires in this life follow our knowledge: And there-

therefore we pursue those pleasures wherewith wee are acquainted, the good unknown is little regarded.

My sensuality findeth pleasure in this world, and I have no faith to finde greater pleasure in Heaven: Whereupon my desires are grappled to the ground, and never aspire to things above. O Sun of righteousnesse! shine into me; dispel this darknesse of ignorance and unbeliefe: illuminate my understanding, enlarge my knowledge. And although in this flesh I cannot attaine to a full view of thee; yet shew to me thy backe-parts, as thou didst on thy servant *Moses*, even some small glimpse of thy glory. Let mee know my heaven, O Lord, and I know I shall desire it. *Exod.* 33.

§. II.

A consideration of the joyes of Heaven.

1 BY what names the joyes of Heaven are presented unto us.

2 How

2 *How sweet the name of life is to all men.*
3 *Wherefore the life of the Saints is most happy.*
4 *Of the glory of the life of Saints in Heaven.*
5 *Wherefore difference of glory shall cause no complaints.*
6 *Of the eternity of the life of the Saints.*
6 *Of what estimation a Kingdome is in this world.*
1 *What shall be the Kingdome of the Saints with God.*
9 *The largenesse of this Kingdome.*
13 *By what rule this Kingdome may be esteemed.*
11 *Of the magnificence of the Kingdome of Heaven.*
11 *This world holdeth a middle state betweene Heaven and Hell.*
13 *The glory of Heaven is agreeable to the glory of Almighty God.*
14 *A description of the celestiall City.*
15 *What shall be the society in heaven.*
16 *Of the number, nature, and order of Angels.*
17 *Of the number, nobility, and order of Saints.*
18 *Of the holy humanity of Jesus Christ.*
19 *The true life of a Christian.*
20 *The felicities of Heaven cannot be understood by any but those who enjoy them.*
21 *The felicities which shall appertaine to the body.*
22 *God loveth man in sinne, but not sin in man.*

23 *Wherefore God favoureth and honoureth our flesh.*

24 *The felicities which shall appertaine to the Soule.*

25 *The love that the Saints shall have, both toward God, and one towards another.*

26 *The reason of the union that shall be among the Saints.*

27 *The nature of love.*

28 *The reason of the combate betweene the body and the soule.*

29 *The essentiall glory of the Saints, wherein it consists.*

30 *The perfections of all creatures are more fully in God than in themselves.*

31 *The perfection of God farre exceedeth the perfections of all creatures.*

32 *The presence of God shall give full saciety both to soule and body.*

33 *Proofes of the ioy and glory, which shall proceed from the vision of God.*

34 *From this glory shall ensue, perpetuall praises unto God.*

35 *A longing of the Soule after this glory.*

36 *The joy of the Soule in the first meeting of the Company of Heaven.*

37 *How delightfull it will be to consider the dangers that shall be escaped.*

38 *The perpetuity of that peace.*

39 *The joyes of heaven cannot be uttered by those who enjoy them.*

40 *The paines of Hell are not comparable in greatnesse to the joyes of Heoven.*

41 *What labour is requisite for attaining the joyes of Heaven.*

42 *What ſmall contentment the world can offord.*

43 *There is na differeace betweene doubting of heaven, and not deſiring it.*

46 *The pleaſures of this life are the limetnigs of the Devill.*

47 *Our diſability in doing or deſerving any good.*

48 *What holdeth our deſires from Heaven.*

1 THis felicity, in Scripture is repreſented to us by many names, but moſt eſpecially by two: taken from two things, which in this world eſpecially wee affect. Life, *Maſter, what ſhall I do to inherit eternall life?* and a Kingdome. *Feare not, little Floeke for it is your Fathers pleaſure to give you a Kingdome.*

Luk. 10 25.

Mat. 22 25. *Mar.* 12. 28. *Luk.* 2. 32.

2 The name of life is ſweet to all men; becauſe naturally wee deſire to preſerve our being, even in this mortall life; which is faſt chained to infinite change, both of calamities, and of dangers, and finally to death it ſelfe. But that life which is the bleſſed ſtate of thoſe, who have a full fruition of God, is a true, perfect

fect, and lively life: a pure life, a holy life, a ſecure life: a life free from moleſtation, free from change; a moſt happy life, as well for the glory thereof, as for the eternity.

3

In this glory there may bee degrees, but there can be no defect. Although, like Starres, one Saint ſhall differ from another, yet all ſhall ſhine: although like veſſels, one ſhall hold more than another, yet all ſhall be full. Neither ſhall this difference cauſe any to complaine; firſt, becauſe in themſelves they ſhall finde no want; ſecondly, becauſe the glory of others ſhall be as their owne.

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5

And yet this glory could not make life happy, if it were not alſo perpetuall: the more glorious it is to be enjoyned, the more grievous it would be determined; the very thought of ending, would much abate the pleaſure of enjoying. But eternity addeth ſo much to contentment in this glorious life, as it addeth to continuance: it maketh the pleaſures of this life, even like

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unto it ſelfe; no leſſe than infinite.

7 Likewiſe, a Kingdome is of ſuch eſtimation with men, that for it, they will put their eſtates, their lives, their ſoules in adventure. They will ſurmount all difficulties and dangers; they will make way through blood, through wounds, through death, to attaine it: although it be a ſmall corner upon Earth; incident to innumerable, both caſualties and cares. But this Kingdome is a heavenly Kingdome; an eternall Kingdome; a moſt bleſſed Kingdome: A heavenly Kingdome, farre above the tempeſtuous troubles of this inferiour world: an eternall Kingdome, ſubject neither to inclination nor change: a bleſſed Kingdome, furniſhed with all felicities, without any mixture of miſery or griefe. The excellency whereof may be conſidered in two principall points, largneſſe & magnifiance, both which we may conceive by many cleere conjectures.

9 For, if it be true which all Authors affirme, that many Starres doe

doe fare exceed the whole body of the earth in greatnes: and yet theſe ſtarres beare a very ſmall proportion, in regard of that Heaven whereon they are fixed, the face whereof is open to our view, how ſcant is the compaſſe of all the Kingdomes upon earth, in compariſon of the Celeſtiall Kingdome, which is above the ſtarry Heaven, and in unknowne dimenſions exceedeth that Spheare? Be aſtoniſhed, O my Soule! and altogether rapt from thy bodily ſenſes, upon the conſideration both of the greatneſſe of this Kingdome, and of the goodneſſe of the King thereof; who hath ſaid unto thee concerning the ſame, as once he ſaid to *Abraham* of the Land of *Canaan*: *Lift up thine eyes now, and looke from the place where thou art: for all the Land which thou ſeeſt, will I give unto thee for ever.* Proceed alſo to conſider the beauty and majeſtie of that Kingdome, even by that rule which the Apoſtle hath taught: in eſteeming the inviſible works of *God*, by thoſe that are viſible. K 3 If

Gen. 13. 14, 15

10

Rom. 2. 20

11 If then God hath provided for theſe our baſe bodies, and ſinfull ſoules, ſuch excellent, ſuch abundant pleaſures, from the ſervice of all creatures in this world: How excellent, how innumerable are thoſe pleaſures, which are prepared for thoſe glorions bodies and ſoules, which ſhall behold him face to face? If the delights be ſo great and divers, which he imparteth as well to the evill, as to the good; to his enemies, as to his friends: what hath he reſerved only for his good Friends? If our Priſon yeeld ſuch faire contentments, what will he do for us in his Royall Court? If we finde ſuch comforts in this ſtormy time of teares, what may we expect in the ſweet Sun-ſhine of joy? If this corruptible world, which he ſet up for a ſmall time, as a cottage or out-houſe, be ſo gorgeous, ſo magnificent, that many deſire no other heaven: what eſtimation ſhall we make of this principall and princely Palace? his eternall habitation, prepared before all worlds,

to

to set forth his majesty and glory? and for the uttermost declaration both of his wisedome and power? It is very like that the Palace of *Babylon* was exceeding faire, whereof *Nebuchadnezzar* in this sort spake: *Is not this great Babel, which I have built, for the house of the Kingdome, and for the honour of my Majesty?* But assuredly, all this world of ours, which holdeth a middle state betweene heaven and hell, and in (some sort) participateth of both; surpasseth not hell so farre in beauty and glory, as it is surpassed by the royall Court of heaven. Which, being framed fit for his Majesty, and agreeable to the state of Almighty God; is no lesse gorgeous and great, than his wisedome could contrive, and his power performe: and that is, above all compasse of comparison infinite. Dan. 4. 30. 12 13

O! how amiable are thy dwellings, thou Lord of Hosts? my soule longeth and panteth to enter into thy Courts, even thy great City, holy and heavenly Hierusalem; which shineth with thy glory, Psal. 84 1. 2.

Apoc. 21 & 22 *cleere as Chryſtall: Whoſe buildings are of pure gold, like gliſtering glaſſe; whoſe walls and foundations are of precious ſtones; whoſe gates were ſo may entire pearles; whoſe ſtreets are paved with pure gold, gliſtering as glaſſe. Where is no need of any Sunne, becauſe the* Lambe *is the* Lampe, *that giveth it a large and glorious light. From whoſe Seat ſtreameth a River of Water of Life, cleare as Cryſtall: and upon the Bankes is planted the Tree of Life; which continually yeeldeth both Phyſicke, and Foode: Where is no Curſe, no Night, no uncleane thing; but the Throne of God, and of the Lambe. And his ſervants ſhall ſee his face, and and ſerve him, and reigne for evermore.*

14.

When thou wert upon Earth, (O my Saviour) in thy humbled eſtate, the *Centurion* profeſſed himſelfe unworthy (and ſo hee was) that thou ſhouldeſt come under his roofe; although, in probabilitie, neither framed nor furniſhed in the meaneſt faſhion. On the other ſide, how unworthy am I, baſe wretched worme, to enter into this thy heavenly habitation, prepared for thy glorious

glorious estate? *O how amiable are thy dwellings, thou Lord of hosts? Blessed are they whom* (thou shalt make worthy to) *dwell in thy house; they shall alway be praising thee.* Psa. 14. 1. 4.

But there is no place can afford true felicity, if the society be not suitable to the perfections thereof. A Country is much esteemed according to the nature and quality of the inhabitants; if they be many, if of noble nature, if of nenerous disposition, if all aiming at one common end. Who then are the inhabitants of this Celestiall City? Here is the full assembly of Angels (of whom in this world we have the service, but not the sight) in number answerable to the large capacity of that place: most amiable, most admirable creatures in beauty; disposed in most excellent order. Here are the ancient Worthies, or rather wonders of this world; the Patriarches, the Prophets, the Apostles, the Evangelists, the Martyrs, the Confessors: and generally all the company of Saints, in such multi- 15. 16 17.

Apoc. 7. 2. tude, that *they cannot be numbred.* For Nobility, all the children of God; holding ſuch orders for the place and proportions of their glory, as it pleaſeth the divine Wiſedome to

18 diſpoſe. And above all, here is the holy humanity of our Saviour *Chriſt* ſeated in the height of Majeſty, at the right hand of the Father; being the head of that bleſſed body of Saints.

Heb. 2. 4. Heb. 10 38. Gal. 3. 11 Rom. 1. 17. O ſweet ſociety; what ſhall I ſay of thee? It ſeemeth a preſumption to deſire thee, and yet without deſire of thee I cannot live. For, *The righteous man doth live by faith.* If then I have the faith to beleeve thee, I cannot but have the deſire to enjoy thee

19 The true life of a Chriſtian, is faith. Our ſenſes may be deceived, and thereby poſſeſſe our opinion with errour. I cannot have this life of Chriſtianitie, if my faith be not more aſſured than my ſenſe; and if my deſire be not agreeable to my faith.

Well, this is the ſeat, this is the ſociety

ſociety, which God hath appointed for thoſe, who will ſtraine themſelves in this world to ſerve him. Wherein, what full felicities they ſhall enjoy, endeavour not to expreſſe, O my ſoule! thou art nothing neere able to underſtand them. Thou art ſo farre from underſtanding, as thou art from enjoying them; becauſe no man doth underſtand them, but they who enjoy them. Onely thou mayeſt afarre off looke towards them, and (ſo cleare as the cloudineſſe of fleſh and bloud will permit) in two diſtinct parts take a view of them, as they ſhall principally pertaine either to the body, or to the ſoule.

For this filthie fleſh, which is now cumberſome and offenſive to the ſoule, and ſubject to many mutations, ſhall in the generall Reſurrection be changed, and made moſt glorious. It ſhall caſt off all corruption, and therewith alſo the deformities and calamities that proceed from the ſame. *There ſhall be no feeble; but the lame ſhall leape as* Eſa 6

Hart, and the dumbe ſhall ſing. For if the blinde and the lame were not permitted to enter into *Davids* Houſe, much leſſe ſhall any deformitie or defect either enter or approach the Houſe of God. And as the ſoule, by conforming it ſelfe to the will of God, ſhall be made partaker of the glory of God; ſo the body, by conforming it ſelfe (contrary to the nature thereof) to the will of the ſoule, ſhall be made partaker of the perfection and glory of the ſoule; and be ſet therewith in a moſt flouriſhing and never-fading ſtate of many high perfections.

21. It ſhall be adorned with moſt bright beautie; even as the Wiſeman ſaith, *In the time of their viſion* *Sap. 37.* *they ſhall ſhine.* *Moſes* ſaw God but imperfectly, and a while, and his face did ſhine; how then ſhall they ſhine, who ſhall perfectly behold his face for ever? Our Saviour did ſomewhat deſcribe this glorious beautie when he ſaid; *The juſt men* *Math. 13.* *ſhall ſhine as the Sunne, in the Kingdome of their Father.*

It

It shall also be delivered from the lumpish heavinesse wherewith it is clogged and incumbred in this life; and be in agilitie, equall with the Angels. For, as they enjoy equall glory, so shall there be no difference in their gifts. The thought of man is not more swift; when the Sunne riseth in the East, the beames thereof are not more suddenly darted into the West; than that shall be both swift and sudden in performing motion. *They shall mount up with wings, as Eagles; they shall run, and not be wearie; they shall walke, and not faint.* Hereto shall be added a most large libertie; no limits to include, no stop to restraine it, from passing freely whither it please. Hereto the strength thereof shall be as the strength of Angels; nothing shall resist it, every thing shall give it way: it shall strive with no greater straine in effecting any thing, than we doe in the motion of our eyes.

Esay. 40 31. 4 5

Further, it shall be delivered from all diseases and paines of this life, and

and ſhall enjoy a ſtrong and ſtable conſtitution of health. No ſickneſſe ſhall ſeize upon it; no infirmitie, no debilitie ſhall approach unto it:
6 becauſe, *The health of the righteous is from the Lord.* Above all, it ſhall be wholly filled with unſpeakable delight. What doe I ſay, *filled?* it ſhall be inebriated, not having ſenſe of any other thing. What doe I ſay, *wholly?* Every part, every ſenſe ſhall be ſatiated with delight of the proper object. Not like the corruptible pleaſures of this life, (which are as a ſmoakie fire in cold weather, whereof the ſmoake is more noiſome than the heat is comfortable) but exceeding them ſo farre in excellencie, as they doe both in cauſe, and continuance; ſo farre in plentie, as they doe in place. *It ſhall be* Pſa. 30. 8. *ſatisfied with the abundance of Gods Houſe; and he ſhall give it drinke of his pleaſures, as out of a River.*

Laſtly, it ſhall be crowned with
7 immortalitie; whereby it ſhall be aſſured, never to diſſolve, never to decline; but to endure ſo long in the

the ſame perfect ſtate, as Almighty God ſhall endure. For, he who cauſeth the Heavens to continue without change, ſo many thouſand yeeres ſince they were created; ſhall alſo cauſe the bodies of Saints alwayes to flouriſh: even as the VViſeman ſaith, *The juſt ſhall live for ever.* And this ſhall be the accompliſhment of their felicitie. For, if the Prophet *David* thought one day in Gods Earthly Houſe, better than a thouſand in another place; what eſtimation ſhall we make of infinite eternity, in this Heavenly Houſe and habitation of God?

O lover of man! O thou, who loveſt man in ſinne, although thou loveſt not ſinne in man! what hath our filthy fleſh, worthy of this honour? It ſhould in right be tyed rather in a ſtable with Beaſts, for feeding and following moſt beaſtly appetites, than ſit in thy Sanctuary, among thine Angels: Duſt ſhould by nature remaine with Duſt, and not be advanced above the Heavens. But as thou dideſt honour *Iſmael*, the 22

23. the ſonne of a bond-woman, becauſe he did appertaine to *Abraham*; ſo thou art pleaſed likewiſe to afford ſuch favour to this baſe brood of corruption, for the dependencie thereof upon thine onely Sonne. The parts ſhall participate with the Head, and be like unto it. As he hath communicated with us in nature, ſo ſhall we communicate
24. with him in glory.

But how much the ſoule is more noble than the body, ſo much more capable it is of greatest felicities. It ſhall be filled with perfect wiſedom, and ſhall behold it face to face. *Now I know in part* (ſaith the Apoſtle) *but then ſhall I know, even as I am knowne.* Then ſhall I behold and know the inviſible nature of the bleſſed Trinitie; the power of the Father, the wiſedome of the Sonne, the goodneſſe of the holy Ghoſt. The bottomleſſe depth of Gods Judgements, now unſearchable, ſhall then be ſeene; even as the Prophet ſaid; *In thy light, we ſhall ſee light.* And in beholding God it ſhall behold

hold the cauſes, natures, and ends of all things, which God hath made of nature to be knowne; becauſe they are more cleare and conſpicuous in God, than in themſelves. Then ſhall men be knowne of all: neither ſhall any, either qualitie or action, be ſecret to any. And this is the end of all our endeavours: *This is everlaſting life*, (ſaith our Saviour) *to know thee the True God, and Jeſus Christ, whom thou haſt ſent.* Ioh. 17. 3.

Alſo, it ſhall be raviſhed with perfect love, both towards God, for the infinite cauſes of love which in him ſhall appeare; and towards the Saints, for that it ſhal perceive them to love, and to be loved of God, both ſo much as it ſelfe, and for the ſame cauſe. It ſhall love God more than it ſelfe; becauſe it ſhall perceive that God loveth it more than it is able to love it ſelfe. The Saints it ſhall love equally with it ſelfe; as being members of one Body, whereof Chriſt is the Head. For, if the ſpirit of man hath power to cauſe ſo great unity as we ſee betweene the 2 5

the members of one: the Spirit of God which is the ſoule of that Body of Saints, ſhall cauſe ſo much perfect union, by how much it is a more noble and powerfull forme, and giveth a more noble and durable being. Hereupon it followeth; firſt, that it ſhall conceive ſo many particular joyes, as it ſhall ſee cauſes of love in God; and theſe are infinite: ſecondly, that it ſhall equally rejoyce at the felicitie of every one, as at that which is proper to it ſelf; whereby every of the Saints ſhal participate of the excellencie of all. For
35 in this union, love ſhall be in her ful perfection; the nature of which vertue, is to make all things common.
3 It ſhal alſo hold a moſt ſweet peace amd concord in it ſelfe. For the body and ſoule of every juſt man, which
28 in this life are alwaies incombate, by reaſon of the contrariety betweene them (the one being ſpirituall, the other carnall; the one from heaven, the other of the earth) ſhal then be in like concord and conſent, as are our two eyes, For, as one

one eye cannot be turned any way, but the other turneth also therwith; so the body and the soule shall not then be divers wayes distracted, they shall not hold any civill strifes; they shall be carried one way, they shal be guided by one will, and that shall be the will of God.

The will of God shall be the wil of the Saints: as they shall give full and free consent to the wil of God, so shall God in all things consent to their will. For, how can the head disagree from the members? How can one perfect spirit be contrary to it selfe? 4

Herewith it shall be advanced to a most high degree of happinesse and honour. For, that which here was drowned in the putrifaction of flesh; *constitute* in miseries, *destitute* both of comfort and of helpe; entangled with infirmities, loden with loathsome sinnes: In a word, doing nothing but sin, finding nothing but miseries, which are the reward of sinne: God, moved only by his mercie, will take unto him.

Hee

Hee will cleanſe it; he will cure it, he will cloath and adorne it with perfect righteouſneſſe: he will adopt it for one of his ſons, and make it a fellow heire of his Kingdome.

He will incorporate it with his onely Son, who is in all things equall with himſelfe. In regard whereof, that of the Prophet *David* may not unfitly be applied to thoſe Saints: *I have ſaid that ye are gods, and that ye are all the children of the moſt High.*

Pſal. 82 6.

5. To theſe ſhall be added great ability. For, whatſoever they ſhall have a will to doe, they ſhall alſo have the power to performe: becauſe he

6 that is omnipotent, ſhall in all things conſent to their will. To theſe alſo ſecurity ſhall be added. For, as they ſhall enjoy all things that they can deſire; ſo ſhall they not feare to loſe any thing, which they ſhall enjoy: becauſe neither ſhall they be willing to loſe them, neither will God deprive them againſt their wills; neither can any power take that away, which God

is

is willing they ſhould retaine.

Laſtly, they ſhall be filled with perfect pleaſure and joy, which no 7
underſtanding is able to apprehend. And this ſhall proceed from the cleere viſion of Almighty God, in beholding him, *face to face*; in beholding him as he is; wherein conſiſteth the eſſentiall glory and felicity of the Saints, and which is the laſt end and centre of their deſires. For the Soule of man can never finde, either ſaciety or reſt; untill it attaine to this bleſſed viſion; even as neither the hearing of God, nor converſing with him, could ſatisfie the minde of *Moſes*, but rather edged his deſire to behold Gods face. The reaſon is, for that all the pleaſures and contentments of this world; being beames of that Sun, ſparkles of that fire, are moſt purely and perfectly contained in God; 30.
the perfections of all creatures, and whatſoever deſerveth either love or admiration, are more fully in God, than in themſelves. Wherefore it followeth, that whoſoever enjoyeth the

1 *Cor.* 13. 1 *Ioh.* 3. 2.

31 the preſence of God, enjoyeth the perfections of all creatures; which are able to delight either body or ſoule.

And as the Sea receiveth all ſtreames, and yet hath proper waters in far greater abundance: ſo in God there is a confluence of the perfections of all creatures; and yet his owne perfection doth infinitely exceede them. With the preſence
32 whereof, all the powers of the minde ſhall be filled, and all the ſenſes of the body ſhall be ſatiated: inſomuch as they ſhall, neither in deſire ſeek, nor in hope aſpire, nor in imagination faine any greater pleaſure, For, therefore hath God made man, that man ſhould receive by him, *internall* happineſſe of the ſoule, by contemplation of his divinity; and *externall* of the body, by the view of his humanity.

The underſtanding ſhall reſt, in that light of knowledge; the will ſhall reſt, in love of that goodneſſe; the deſire ſhall reſt, in fruition of that delight. Every power of the

ſoule

ſoule ſhall bee alwaies hungry, and alwaies ſatisfied; hungry without wanting, and ſatisfied without loathing. The more it hath, the more it ſhall deſire; the more it deſireth, the more it ſhall have: the more it hath and deſireth, the more it ſhall ſee to be deſired and had. The three Diſciples ſaw but a glimpſe of this glory upon Mount *Tabor*, and were raviſhed with ſuch contentment therewith, that they cryed out, *It is good to be heare.* When Saint *Paul* had travelled from *Jeruſalem* to *Illiricum*, and had viewed in that paſſage, the moſt rich and beautifull parts of the world; being afterwards rapt into the third Heaven, and ſeeing the unſpeakable pleaſures of that place, hee gave his judgement of them both: that he eſteemed all things of this world *loſſe*, yea, noyſome *dung*, in regard of the winning of Jeſus Chriſt: And whatſoever on earth can delight either the ſenſe or thought of man, is infinitely inferiour to the things which God hath prepared for thoſe who

33

Mat. 17

2 *Cor.* 12. 4.

Phil. 3. 8.

who love him. This alſo did the Prophet *David* in theſe words teſtifie: *In thy preſence is the fulneſſe of joy, and at thy right hand are pleaſures for evermore.* This did *Chriſt* himſelfe expreſſe, in pronouncing happineſſe to the pure in heart, *becauſe they ſhall ſee God*: and therefore hee formed this requeſt for thoſe that his Father had given unto him, *Father I will that they are with mee, even where I am; that they may behold my glory which thou haſt given me.* If the Queene of *Saba* eſteemed them happy that ſtood in *Salomons* preſence; *Behold agreater than* Salomon *it here.*

Pſal. 16 11.

Math. 5. 8.

Ioh. 17. 24.

1 Reg. 10.

Mat. 12. 24. 34

Hereupon it ſhall follow, that all the faculties, both of the ſoule and of the body. ſhall alwaies praiſe and magnifie God, without intermiſſion or end. The Saints ſhall never be weary of praiſing God with that Song which St. *John* calleth *a new Song.* For, that although it be one common praiſe, anſwerable to one common glory, which all the ſociety of Saints enjoy; yet in regard of the joy and delight which ariſeth

Rev. 14 3.

ariseth both from the glory and from the praise, it is alwaies fresh and new unto them. This heavenly harmony shall never be old. As the glory, so the praise of the Saints shall never cease, and ever be new; it shall ever be new, yet never either alter, or grow old. *O how amiable are thy dwellings, thou Lord of Hosts! Blessed are they who dwell in thy house; they shall alwayes be praysing thee.* Psal. 81 1, 4.

Very glorious things are spoken of thee, O thou City of God! O glorious City! when shall I enter into thee? when shall I enjoy thee? to see my God; to converse with that Company which dwelleth in thee, in felicity and peace, *passing all understanding.* Psal. 87 3.

O eternall Kingdome! O Light! O Life! not so much to be spoken of, as to be desired; as by all endevours to be approached. O blessed estate! not to be expressed, even by those who enjoy thee; O onely purchase! worthy the precious blood of Jesus Christ: How can I beleeve thee, and not admire thee? How 35 Phil. 4

can I hope for thee, and not extoll thee? How can I thinke of thee, and not long for thee? O that the contention and ſtrife of this preſent ſtate were at an end! O that the time of my travell, or rather of my baniſhment from this heavenly home, were expired! Who can regard this languiſhing life, that hath any faith or feeling in thee?

Tell me, O my ſoule! what happy houre will that be, which will knock at thy gates, and call thee forth? from Priſon, to Liberty? from troubleſome Travell, to joyfull reſt? from a living death, to immortall life? wherein, when others ſhall feare, thou ſhalt looke up; *becauſe thy redemption draweth neere.* Then ſhall the companies of Saints meet thee, with congratulations and joy, for thy delivery out of the oppreſſion of *Ægypt.* Then ſhall the Spouſe meet thee, and ſay; *Ariſe, my faire one, and come away; for behold, the Winter is paſt, the ſhowre is over, the flowers haue appeared in our Land.* Then ſhall the Angels marvell,

Luke 21 21.

Can. 2. 10.

vell, and say; *Who is this that commeth up out of the Wilderneſſe, leaning upon her Beloved?* What honour will it be unto thee, when they ſhall preſent thee before the Throne of the bleſſed Trinity, with a joyfull memoriall of the good which thou haſt done, and of the evill which thou haſt ſuffered for the love of God? When thy bleſſed Saviour ſhall ſtep forth unto thee, and ſay; *well done faithfull ſervant, welcome into thy Maſters joy?* What joy ſhall then be rendred unto thee, for all the traverſes and afflictions of this life? Of what dignity, of what valuation and worth ſhall Vertue then be judged? Can. 8. 5

How delightfull will it be unto thee, after ſafe arrivall, to caſt back 37
thine eyes, and view the dangerous Voyage thou haſt made; when thou ſhalt ſee the tempeſts wherein thou haſt been toſſed, the ſtraits which thou haſt paſſed, the awaits which thou haſt avoided? How many millions dayly periſh, and with how few thou didſt eſcape? Then ſhalt

thou ſing with the Princely Prophet; *If the Lord had not helped me, it had not failed but my ſoule had beene put to ſilence.* What joy is dayly made, when new inhabitants arrive to furniſh the void Seats of that celeſtiall City? For aſſuredly; if there be much joy in Heaven at the *converſion* of ſinners, much greater will the joy be, when they ſhall be *glorified.* O how ſweet will then be the fruit of vertue whoſe root now is eſteemed ſo bitter? How pleaſant will that peace be, after this troubleſome warfare? after great variety of perils, that eternall ſecurity? after this wearineſſe, that ſweet reſt? The Children of *Iſrael* went up armed out of *Ægypt*, but when they came into the Land of Promiſe, they laid downe their weapons, they forgat their feare: every man ſat ſecurely under his Fig-tree, and under his Vine. Here now is our place of combate, here we are ſet in the ſtate of ſtrife; there ſhall our warre be at an end. There ſhall the ſecure Soules neither feele nor

Pſal. 94 17.

Luk. 15. 38

Exo. 13. 13.

1 *Reg.* 25.

fear

feare the fiery darts of their enemy? there ſhall they not dread either his ſtratagems, or his ſtrength. Thither the ſight doth not pierce, the hiſſing is not heard of the poyſonous Baſilisk; but the glory of God doth enlighten that Region, and the ſoft and ſweet breath of the holy Spirit doth refreſh it.

O pleaſant peace! O ſweet ſecurity! what can be ſufficiently ſaid of thee? I acknowledge wish the woman of *Samaria*, not only that this Well is very deepe, but that I want a Bucket to draw. Thou canſt not be underſtood of thoſe who enjoy thee not. O yee ſons of *Adam*! O blinde generation! miſerable and loſt ſheep! if this be your Country, whither do you range? if this be your paſture, whither do you ſtray? whither wander you, if this be your home? what doe you? wherefore ſtand you looking about? wherefore will you loſe theſe joyes (the leaſt whereof are both perpetuall, and greater than the world can afford) for a little idle eaſe? Affiredly, if *Joh.* 4. 39

wee ſhould endure the torments of
40. hell a long ſeaſon, to enjoy theſe
felicities a very ſhort time, our
paines ſhould be more than mani-
foldly required.

41 And if thou demandeſt (O man)
what labour is required of thee to
attaine theſe joyes; liſten what thy
Mat. 11 11. Saviour hath ſaid: *The Kingdome of Heaven ſuffreth violence, and the violent take it by force.* If thou canſt violently breake thoſe knots which hold thee in delay of ſin, if with violent deſire thou canſt affect this Kingdome, thou ſhalt not faile to come unto it.

O weake man! wherefore art thou troubled about the labour? Chriſt hath diſcharged for thee,
Mar. 13 41. both the paines and the price. Liſten againe what he ſaith unto thee: *The Kingdome of Heaven is like a treaſure hid in a field, which when a man hath found, he goeth and ſelleth all that he hath, and buyeth that field;* Loe, here the Purchaſe is laid before thee; it is ſo much worth, as all that thou haſt; it is valued to thee,

as

is thou valuest thy selfe. Make away all thy desires, in things of this life, let all thy joy be fixed thereon, and thou shalt have it. Christ hath given himselfe, to purchase thee a Kingdome: Let not sinne reigne in thy body: but give thy selfe in love to him, and he will give himselfe, and his Fathers Kingdome, to thee.

But, alas! my soule, where art thou? what doest thou? where is thy joy? where thy desire, and love, wherewith thy thoughts should be inflamed? Alas! how art thou chained with the enchantments of this ugly Earth! how art thou drowned in drowsinesse, O my soule! that thou art so carelesse of true spirituall pleasures, and so fond upon the vanities and vexations of this life? Tell me, doest thou beleeve, that here is a Kingdome of Heaven, wherein thou art enrolled a Citizen? wherein thou art adopted an heyre? and hast thou no longing love to be possessed thereof? Alas! how faint is thy faith? how unbe-

42

leeving is thy beleefe? Tell mee, I pray thee; what entertainment hath entangled thee in the love of this life? what dost thou finde therein, but wanting and wishing? from whence arise two tortures of the minde, hope and feare? how art thou husied therein, as is the spider, which consumeth the very bowels, in weaving curious Nets onely to catch flyes? O my soule! it is not any true contentment or satisfaction in the pleasures of this world, but it is thine owne heavineſſe that holdeth thee downe, it is thine own dulneſſe that doth undo thee.

There is no difference betweene doubting of this happineſſe, and not desiring it. If then thou hast any sparkels of faith, if thou doubtest not of this felicity; shake off thy sleepy sloth, away with all thy prophane earthly pleasures: those lime-twigs of the Devill, which cleaving to the feathers of thy devotion, make thee unable to mount upward. O my God! oh! that I could

could so free my affections; Oh! that I could heave up my heavie heart unto thee; Oh! that I were in desire, as I am indeed, a sojourner, a traveller, a stranger upon earth; Oh! that I could travell as a woman in childbirth, to be delivered of this lumpish load of sensuility, and to salace my selfe only in desire, in hope, in assurance of thee.

This doe I desire (O Lord) or rather weakly wish. For I am so fettered with flesh and blood, as I am so farre from performing it, that I cannot desire it in such sort as I should. It is nature that chaineth me within this dungeon, it is nature that drowneth me in this dead Sea of worldlinesse. I cannot endure to thinke upon, much lesse to desire a dissolution, if this nature be not over-ruled by thy grace. Thou knowest, (O Lord) that I can neither doe nor desire any good, but by thee. I am *loth*, with *Lot*, to depart out of *Sodome*; I find many staies, many occasions to hold me

Gen. 19. 16.

backe: I ſhall never breake from them, except it ſhall pleaſe thee to be mercifull to me, and draw me forth,

§. 12.

A Prayer.

1 *OF God, in regard of his incomprehenſible nature.*

2 *What God hath declared himſelfe to be.*

3 *How God alwayes giveth to his ſervants what they demand.*

4 *Contentment is the only true abundance.*

5 *How we ſhould aske of God.*

6 *Where and how we ſhould ſeeke both God and our ſelves.*

7 *To what Law God is tyed.*

8 *It is worſe than hypocriſie, to deny our ſelves*

9 *How we hurt our ſelves moſt, how moſt we diſhonour God.*

10 *God hath not only forgiven our debts, but made himſelfe a debter to us.*

11 *God promiſeth more than he hath forgiven, and yet performeth more than he promiſeth.*

12 *In what regard we may not onely crave but challenge Gods favours.*

13 *What is able to ſatisfie our ſoules.*

14 *From whence it proceedeth that God delighteth to abide with us*

15 *How*

15 How naturall it is for the greatest goodnesse to take delight in doing good.

16 The goodnesse of God which we taste in this world, is (as it were) the first service of this heavenly feast.

17 What are the breeders of sensuall security.

18 Wherein consisteth the principall businesse of a spirituall life.

19 Our love is our weight, wherewith we are carried whithersoever we are borne.

20 How we should be careless in matters of this world.

21 When all worldly things forsake us, then will God stand by us.

22 God is onely to be beloved.

23 God is onely to be feared.

24 We are to take comfort in adversitie, and care in prosperity, and wherefore.

25 Of our sinnes.

26 Of necessities and dangers.

27 Of the mercies of God.

28 Of the love of God towards distressed sinners.

29 A petition of the Soule for these mercies

O Lord God! infinitely great, without quantitie; infinitely good, without quality; who movest and changest all things, without either motion or change in thy selfe; who art in every place present,

ſent, in every place entire; who art within all things, and *contained* in nothing; who art without all things, and *ſuſtained* by nothing; but *containeſt*, *ſuſtaineſt*, and *maintaineſt* all things. O Lord my God! who being both the original & end of all things, canſt not rightly be ſaid to be any thing. In regard of thy incomprehenſible nature; I acknowledge that *darkneſſe is thy ſecret place, clouds and thicke miſts are round about thee*: I acknowledge that, *thou dwelleſt in the light which cannot be approached*. But as thou haſt declared thy ſelfe unto us; I know that thou art moſt wiſe in underſtanding, moſt mighty in ability, moſt loving in will to ſuccour and to ſave us.

2 *Pſal.* 18 11.

Mat. 11 12.

3

I beſeech thee, O my God! by this wiſedome to guide, by this power to draw, by this love to hold and imbrace me to thee. Life up my lumpiſh ſoule, baniſh from it theſe brutiſh affections: remove theſe ſcales of ſenſuality from my blind eyes. Oh! thou who haſt created, who haſt redeemed me, who haſt both

both done and prepared ſo much good for me: lighten my underſtanding, lift up my deſire; that I may ſee thee by the one, and converſe with thee by the other. That from this dunghil, this dungeon, this baſe baniſhment of earth, I may looke upon thy libertie, and behold thy glory and Majeſtie in Heaven. Let my underſtanding and my deſire be ſo dazeled with this Sunne, that I may neither ſee nor ſeeke after any other light.

How graciouſly haſt thou paſſed thy Word unto us, that whoſoever asketh, he ſhall receive; whoſoever ſeeketh, ſhall finde? What wilt thou give, who haſt laid thy ſelfe thus open? Doubtleſſe, thou longeſt to give, who deſireſt to be asked. Thou ſtandeſt bound by thy promiſe, to give what we demand: not alwaies in particular the ſame, but ſometime in the ſame kinde; as *David* obtained not the life of his ſonne, that was begotten in adultery, but *Salomon* was given him by the ſame woman: ſometimes in another kind;

5 kind; as if thou giveſt not abun-
dance, yet thou giveſt contentment,
which is the only true abundance;
if thou freeſt not from troubles, yet
thou giveſt patience and ſtrength to
endure.

Aſſuredly, thou giveſt whatſoever
we aske, in ſuch ſort as is moſt be-
neficiall for us to receive. Lord, I
finde my want of heavenly deſires:
I complaine unto thee, I crave them
of thee: if not as I ſhould, then this
I crave; that I may crave them as
I ſhould. For theſe deſires are the
life of my ſoule, unleſſe I deſire thee,
I ſhall never approach thee. Behold,
I ſeeke my loſt ſelfe, and I ſeeke
thee whom I have loſt. I finde my
ſelfe amidſt the thicke throng of
miſeries; and ſeeke thee among thy
manifold mercies. I finde thee in
the largeneſſe of thy Promiſes; and
ſeeke my ſelfe in the aſſurance of
them.

9 Behold, Lord! I crave, and ſeek,
both my ſelfe, and thee; my ſelfe,
as having done many grievous ſins;
thee, as having ſuffered for them:

my

my ſelfe, in the crowd of the calamities of this life; thee, in the high Throne of thy heavenly glory. What now wilt thou doe? for thou
7 art of ability to give, and thou haſt promiſed that I ſhall receive and finde. Nothing is impoſſible to thee, thou art not tyed to any Law, but
8 onely not to deny thy ſelfe, and no leſſe is it impoſſible for thee to deceive me, than to deny thy ſelfe. I know indeed that I am a ſinner: it were worſe than hypocriſie to deny it. I acknowledge alſo that my
9 ſinnes are many and great; which may ſomewhat abate the ſtrength of my hope. Yet if they were more, they are far inferiour to the mercie that hath remitted them, to the price that hath beene anſwered for them. We hurt our ſelves moſt by preſumption, but we doe moſt diſhonour thee by diſtruct; we doe to thee a double injurie, if, after offence againſt thy juſtice, by ſinning, we proceed to wrong thy mercy by diſtruct.

Thou neither denieſt our petitions,

ons, nor upbraideſt thy gifts: if we can betake our ſelves towards thee, thou wilt aſſuredly take us to thee.

Thou haſt not onely in mercie
10 forgiven us our debts, but by thy promiſe, thou haſt made thy ſelfe a debter to us. O infinite goodneſſe! Thou, in whoſe debt we are dived very deepe, haſt engaged thy ſelfe more deepe in our debt. Thou haſt
11 promiſed more than thou haſt forgiven, and yet thou performeſt more than thou haſt promiſed.

Thy performance is not onely ſure, but with advantage. As thou art a mercifull creditor to forgive, ſo art thou both a true and bountifull debtor to pay. Thou art faithfull in thy Word, and I beleeve it. What more ſhould I ſay unto thee?
12 In regard of my deſerts, I cannot crave the leaſt of thy favours; but, inregard of thy promiſe, I may not onely crave, but challenge the greateſt. Thy promiſe, hath made thy gift thy debt: thou art no leſſe bound by thy promiſe, than thou couldeſt have beene by my deſert.

Where-

Wherefore (O Father of mercies) by the rich treasure of thy mercies, by the truth and largeneſſe of thy promiſe, I humbly beſeech thee, caſt downe thy favourable countenance upon me; that my thoughts and my deſires may be carried up to thee. Let me no longer be deprived of this glorie and felicitie: Give me the Earneſt thereof, thy holy Spirit: Give me thy ſelfe, (O my God) that by thy light I may begin to ſee it, begin to joy in it, begin to enjoy and poſſeſſe it upon Earth. O Lord, my God! thou haſt vouchſafed to create me after thine owne Image, and to make me capable of thy ſelfe: fill this thy Image with thy ſelfe, for nothing elſe is able to ſatisfie it.

Come unto me, O thou who delighteſt to be with the children of men! that with all the armes of my affections I may embrace thee. Alas! I am altogether unable either to abide with thee, or to advance my ſelfe entirely to thee: Oh then! vouchſafe, I pray thee, to come unto

to me. I doe not pray to thee with *Simon Peter*; *Lord, depart from me, for I am a sinfull man*: but for thy loves sake, for thy kinde compassions sake, I beseech thee, come unto me, and converse with me, now in this life; that afterwards thou mayest take me unto thee, and be *my portion in the Land of the living*.

O my Father! my feeder and defender! my Lord, and my God! thou didest not hold it sufficient to create us in thy likenesse, to assume our likenesse upon thee, to redeeme us with thy bloud, to purchase for us a heavenly inheritance; but thou delightest also to come and continue with us upon earth; thou hast followed us with so many favours,
14. as though thou didest in some sort depend upon us. From whence proceedeth this, most loving Lord? From our deserts? or from thy necessity? Oh no! but onely from thy mercy and love; whereby thou art moved to delight more in abiding with us, than we are desirous to enjoy

joy thy presence. For we desire thee in a weake sense of our miseries, thou seekest us in the infinite abundance of thy mercies: we, as wanting and expecting some benefits from thee; thou, as more liberall, than we are poore, as more readie to give, than we are either willing or able to receive. Doubtlesse, the Fowles have not so naturally a desire to flye, nor the Fishes to swim; nor anyother thing to exercise their most proper actions, as it is naturall for the greatest goodnesse to take delight in doing good, and in communicating it selfe with those who are in need.

VVherefore, O Lord, with the rejected VVoman of *Canaan*, I come againe unto thee, and crave of thee some crummes, that fall from thy childrens table. Thy Children thou cheerest with a perpetual feast: they sit at the Table, where thou servest them with all variety of spirituall dainties. 15.

O Lord my God! who hast prepared for them their places at this ban-

banquet; for the price which they coſt thee; for thy love and compaſſions ſake, I moſt humbly beſeech thee, give unto me, poore out-caſt, ſome ſmall crummes of their abundance. Give me a taſte of that pleaſant fare; that I may contemne, or at the leaſt forbeare, the courſe dyet of this life; and reſerve my appetite onely for that.

16 Thou giveſt us ſome meaſure of thy goodneſſe in this World; which is (as it were) the firſt ſervice of this thy feaſt: But ſuffer me not, like a groſſe gueſt, to ſtaffe my ſtomacke, and glut my deſire onely upon that. Give me ſome taſte of the ſervices that are to come; and I ſhall ſo much the more reſerve my ſelfe for them, by how much, both in excellencie and abundance, they exceed. O Lord, I beſeech thee, let me take ſparingly of the pleaſures of this World; let me paſſe by them, let me tread upon them with diſ-

17 dainfull ſcorne. Give me not in this tranſitorie life, either Riches, or Reſt, the two breeders of ſenſuall ſecuritie;

ſecuritie; but reſerve all in ſtore for me, in the eternall life which is to enſue. Yea, cramme me here with the Brerd of Affliction, make me drunke with the water of Tribulation; that hereafter I may be ſatisfied with thee.

Lord, I deſire not with the children of *Ruben*, to plant mine Inheritance in the Laud of *Gilead*, becauſe it is an apt place for Cattell, and to loſe my portion in the Land of Promiſe; but one thing I deſire of thee, and that will I not ceaſe to deſire; *That I may dwell in thy Houſe all the dayes of my life.* *Num.* 32 *Pſal.* 27 4.

O Lord, my God! my redemption, and my truſt! fixe my delight onely upon this hope. Weane me from the Teats of this tranſito ie World, with whoſe corrupt Milke I have too long beene nouriſhed. Let me eſteeme the things thereof no better than they deſerve; that is, ſmall, uncertaine, and momentanie: Let me altogether renounce the love of them; in which point conſiſteth the whole buſineſſe of a ſpiritu-

ſpirituall life; even as thou didſt in theſe words declare; *Which of you minding to build a Tower, ſitteth not downe firſt, and counteth the coſt, whether he hath ſufficient to performe it? Or what King going to war againſt another King, ſitteth not downe firſt, and taketh counſell, whether he be able with ten thouſand, to meet him who cometh againſt him with twenty thouſand? So likwiſe whoſoever he be of you, who forſaketh not all that he hath, he cannot be my Diſciple.*

But what is this, O Lord Jeſus! tell me, thy weake and unworthy ſervant, I beſeech thee tell me, how this may be inferred, upon theſe two ſimilitudes? what dependancie, what coherence is there, betweene caſting accounts to build a Tower, betweene taking advice to encounter an enemy, and forſaking all all things that we poſſeſſe? Aſſuredly good. For, as a Tower cannot be built without money, as war cannot be managed without Souldiers, ſo our ſpirituall building cannot be raiſed, our ſpirituall warfare

ture cannot be manifested, without renouncing the love of all that we have.

All things are carried with their proper weight, to the place of their rest. Our love is our weight; with our love we are carried, whithersoever we are borne: to heaven, if our love be heavenly; if earthly, to the earth. He that abandoneth his love to things of this world, will not be heavie for want of them; will not commit any sinne to attaine them; he shall easily avoid the invasion of his enemies. As a King, the more troups of Souldiers he hath, the lesse he feares the enterprizes of his enemis: so, the more a man hath renounced the love of this world, the lesse open he lyeth to the advantages of his greate enemy, the Divell. 19

Wherefore, O humane Deitie! draw up my delight, settle my desires wholly upon thee; that as thou hast loved and sought after me, so I may love and long after thee. Let me be careleſſe in matters of this world; 20.

world; careleſſe, but not idle: give me a careleſneſſe in things of this world, ſo farre from idleneſſe, as
21 from anxiety or diſtruſt.

O my Saviour! when all worldly meanes will fall away and faile, then wilt thou eſpecially relieve me. All worldly helps depart from us, when we depart out of this world; but then eſpecially, then onely thou wilt ſtand by me. Thou
22 onely wilt ſtand by me, at my death to ſtrengthen me; in my grave, to revive me; at the barre of judgement, to acquit me. O then! let my affections forſake theſe vain things, which in my greateſt neceſſities forſake me: let my love be lodged onely in thee, who ne'r forſakeſt them that truſt in thee.

23 Let my feare alſo be onely in regard of thee: ſeeing all creatures, be they never ſo mad or malicious, are but as a fierce Maſtiffe tyed in a chaine: which although he barke, and hath (perhaps) a good will to bite; yet can he make no neerer approach than the chaine permits

An-

And if they be ſuffered to ſeize upon me, then are they like the Horſeleach, wherewith the wiſe Phyſician uſeth to draw blood; in ſuch time, and quantitie, as he thinketh convenient for the cure of his Patient.

In any ſtate of this life, whether proſperous or adverſe; let my eyes be alwaies fixed upon thee; without either truſting to the one, or repining at the other. Yea, rather, in my wants and calamities, let me be comforted as being diſcharged therby of the ſtrict account which thou wilt require, for the right employment of abundance, and of eaſe. In proſperitie let me be carefull, that, with thy worldly favours, I may obtaine alſo thy graces to uſe them. O Lord my God! give me this bleſſing with all thy bleſſings and benefits of this life, that I may rightly uſe them, that I may be moved by them, to expreſſe obedience and thankfulneſſe towards thee. Otherwiſe I am ſo farre from deſiring them, that I humbly deſire the want of them. If I want them thou requi-

24

reſt not that which thou doeſt not give. If I have them, and doe not rightly uſe them, thy benefits will prove the bane of my ſoule: thy bleſſings will much increaſe my curſe.

Gracious God! who art an Advocate, and neither Adverſary nor Judge, to all thoſe who accuſe and condemne themſelves: I proſtrate both my wants, and my unworthineſſe before thee. I know my ſinnes, I know my neceſſities; I acknowledge them unto thee, who onely art of power to releaſe the one, and beleeve the other. I acknowledge, O Lord, that ſinne was my mother, which brought me into the world, with whom I have polluted my ſelf: and begotten the inceſtuous brood of all my ſinnes. A great part of my life I have paſſed over in doing evil, a great part in doing nothing, the reſidue in doing things to little purpoſe. In which vaine courſe I have not ſerved *Jehovah*, the Lord of Hoſts: but rather *Belzebub*, the god of flyes. I have

have ranged in this world, much without, but most against thee: either by ignorance, not knowing thee; or by negligence, not following thee; or by malice, resisting thee.

Herewith, innumerable necessities are cast upon me; I am environed with miseries, I am distressed with dangers; I walke in this miserable and dangerous world; *above*, the fiery darts of the Divell, storming upon my head; *beneath*, his subtill snares to intrap my feet; *behind*, a monstrus multitude of my sinnes, pursuing me; *before*, a troup of temptations, ready to receive me: *on the one side*, adversities to beat me downe: *on the other*, prosperities to lift me up, (as the Eagle lifteth up the Shel-fish) to give me thereby a more fatall fall; *within*, the appetites of my flesh, either ruling, or rebelling: *without*, the world, in one hand, presenting me (as it did to *Judas*) thirty pieces of silver, if I will betray thee; in the other, a cord, to halter me in hell for the 26

fame. I am of condition to be, the *object* of miſeries, the *ſubject* of ſinne; a play of death, a prey of the Divell. For the Divell is a Serpent, condemned by the curſe of God to feed upon earth: man is earth, the very food of that curſed Serpent.

Wherefore, O Lord Jeſus! in the ſight of theſe extremities and wants, I cry unto thee, as blinde *Bartimeus* did, in the want of his ſight; Jeſus, *thou Sonne of David, have mercy upon me.* And the more my ſinnes impoſe ſilence upon me, the more will I cry unto thee. *O Sonne of David, have mercy upon me.* O good Jeſus! as thou haſt given unto me a ſight of my ſinnes, and of the neceſſities whereinto they have brought me, ſo give me likewiſe a ſight of thy plentifull mercies, and of thy favourable inclination toward the diſtreſſed; that upon my confidence therein thou maiſt ſay unto me in the end, as thou diddeſt to that blinde man, *Go thy way, thy faith hath ſaved thee.* For with thee there is ſo great abundanct, that when thou

thou giveſt moſt, thou doeſt nothing thereby abate thy ſtore: Thy abundance is infinite; and therefore cannot admit decreaſe. If we receive ſparingly, it is not for want either of plenty, or of liberality in thee; but it is for want of capacity in our ſelves: even as they who come to a River to draw water, receive ſo much as their veſſell will hold. It is a rule in nature; all cauſes worke according to the diſpoſition of the ſubject. And therefore as fire burneth not in drie wood and in green wood alike; ſo thy grace worketh, ſo doſt thou communicate thy mercies unto us, according to the diſpoſition of the Soule that doth receive them; even as the Pſalmiſt ſaith: *Open thy mouth wide, and I will fill it.*

Neither is thy pity and thy love inferiour to thy plenty, thy love and thy care towards diſtreſſed ſinners is no leſſe than infinite Sinners have drawne thee from Heaven to the earth: they have cloathed thee with humane fleſh; they have made

thee wander to ſeeke them out: they have cauſed thee to ſay, that their ſalvation was thy food. For them thou didſt faſt, ſweat, labour, watch, ſuſtaine infinite contradictions and contempts. In a word, thou haſt ſo ardently affected their redemption, that thou dideſt not ceaſe to travell for the ſame; untill, being faſtned to the Croſſe, betweene two infamous offenders, thou didſt open to them thy bowels, and power forth every drop of thy blood to redeeme them.

Thou diddeſt begin to bleed for them in the Garden: thou didſt continue the ſame in *Pilates* Hall; thou didſt finiſh it upon the Croſſe: Thou didſt afford many drops of thy blood in the Garden, many in *Pilates* Hall; but upon the Croſſe thou did not reſerve one drop to thy ſelfe.

O Lord of all pitie, plenty, and power, I know thou didſt not this in vaine: I aſſure my ſelfe, that ſo great love, ſo great labor, cannot be loſt.

In

In this knowledge, in this hope, in this faith, I come unto thee; who never repellest a sorrow-beaten sinner; although he be miserable, although abominable. 19.

Gracious God! impart to me of thine infinite abundance. O mercifull Lord! let thy infinite pitie and love impart to me of thy infinite abundance: open and enlarge my soule, that I may be apt in a large measure to receive of thy plenty. Remit my sinnes, remove my necessities, be not sparing of thy mercies towards me; and spare me not, (O Lord) to make me fit to receive them.

Set my soule upon the rack of repentance, stretch it thereon from earth to heaven; that by amendment of life, I may avoid that wrath which my sinnes have deserved, and my obstinate perversnesse did provoke. Give me griefe and sorrow for my sinnes, which in all other cases is unprofitable; because no losse can be recovered by griefe, but only that which by sinning we have

loſt. Let me not onely leave, but hate my ſinnes; otherwiſe, I ſhall not ceaſe to be guiltie of them: for we remaine chargeable with ſo many ſinnes, as we doe not hate.

Arme me againſt the aſſaults of my ſpirituall enemie, who chargeth us with deſperate fury; his reſolution is to kill, or to be killed. Let me be carefull to quench ſuggeſtions of ſinne, as the very ſparkes of of hell fire: becauſe ſuggeſtions of ſinnes grow to actions; actions draw to uſe; uſe runneth into cuſtome; cuſtome into habite, and habite into nature.

Let me daily finde my ſelfe to grow and increaſe in goodneſſe; otherwiſe to ſuſpect, that I had never any goodneſſe at all. Goodneſſe will aſſuredly increaſe: he that amendeth not, was never good. In matters of this life, let me ſtrive rather to moderate, than to ſatisfie my deſires. I crave not abundance, but I crave contentment; without which there is no abundance. Give me contentment, and give me therewith

what

what portion thou wilt: for it is not our wants, but our wishes and desires that make us poore.

Heare me, O Lord! receive the soule of thy poore servant, which offereth it selfe unto thee, not for that which it is worthy, either by acceptance, or presence, being both unprofitable and uncleane: but for that none other can clense it, and make it worthy to be presented to thee. Clense it, O Lord! vouchsafe it thy presence; accept it, good Lord, for to thee only it submitteth it self. And as the Israelites said to *Gedeon: Reigne thou over us, because thou hast delivered us*; so, and much more than so, reigne thou within me, O Lord, because thou hast redeemed me; because thou wilt glorifie me to reigne with thee. *Iudg.* 8. 11.

O my God! seeing I have contemned thee, and changed thee for a vile creature, for a base and bruitish pleasure, (which is the greatest injury that can be offered to thee) let me therefore abase, contemne, and humble my selfe even to

the dust. Seeing I have offended thee, in my soule, in my body, and in my substance; let me relinquish my love and good opinion of them all, & cast them all down at my feet: My soule, by prayer; my body, by fasting; my substance, by large workes of charity. Seeing I have not feared to commit offence; let me never be faine in undergoing punishment and contempt; which is naturally due to offence.

Call upon me in the day of tribulation, and I will deliver thee, and thou shalt praise me, Psal. 50.

§. 13.

A Thanksgiving, intetmixt with Confession and Prayer.

What doth discourage us to resort to God.

2 *What doth embolden us to resort to him.*

3 *A stirring up of the Soule to the praise of God.*

4 *A Confession of our unworthinesse to praise him.*

5 *A Prayer that he will make us worthy.*

6 *A confession of our disability to praise him.*

7 *Prayer*

7 *A Prayer that he will make us able.*
8 *Of our Creation.*
9. *The excellencie of the Soule of man.*
10 *Our Creation bindeth us wholly to serve God.*
11 *Of our bringing up and preservation.*
12 *Of our Redemption.*
13 *God did not redeeme us for our owne goodnesse.*
14 *Nor for any necessity to himselfe.*
15 *But of his owne free goodnes and grace.*
16 *Of the application of our redemption, by meanes of the Sacrament.*
17 *Of our falling into voluntary sinne after Baptisme.*
18 *Of Gods toleration and protection of us being in the state of sinne.*
19 *Of our vocation both outward and inward*
20 *Of our Justification.*
21 *The benefit of our redemption without Justification is unprofitable.*
22 *The benefit of Justification exceedeth the benefit of creation.*
23 *The beauty of a justified Soule.*
24 *It is more to justifie a sinner, than to make a world.*
25 *Without Justification, all other benefits had beene burthens to us.*
26 *Our preservation both in the state of nature, and of grace.*
27 *Gods gracious assistance to our soules.*
28 *The assistance of God to our bodies.*
29 *The benefits which God particularly bestoweth on us, are sure signes of his especiall love.*

30 *Particular benefits wherewith God hath favoured many.*

31 *Our weakneſſe in holding and uſing the graces of God.*

32 *The not going forward in the ſervice of God, doth neceſſarily inferre a going backe.*

33 *The reaſon wherefore we receive or loſe the benefits of God.*

34 *A Prayer.*

35 *The world is wrapped in darkneſſe, and thereby made ſubject to the prince of darkneſſe.*



O Lord Jeſus! infinite in pitie, infinite in power, infinite alſo both in thy reward and in thy revenge: I am weakly, (thou knoweſt) rather willing than deſirous; with my ſoule to love thee, with my fleſh to feare thee, with my minde to honour thee, with my mouth to praiſe thee, with my whole ſubſtance to ſerve thee; to commend my whole ſubſtance into thy protection.

But alas! I am ſo clogged with corruption, I am ſo drowned in fleſh and blood, that I ſcarce, either dare or can lift up my head and looke

looke towards thee. And yet why ſhould I be aſhamed, when thou doeſt invite me? Why ſhould I faint, when thou doeſt not onely encourage, but enable me? or at leaſt accept my weake endeavour?

Strive then, O the very bowels of my ſoule! ſtrive with all your ſtrength, to raiſe your thoughts out of this myre of mortality, wherein they ſticke; out of theſe waves of fleſhly deſires, wherein they float; without either firme footing, or certaine drift. Advance thy ſluggiſh ſelfe towards thy Creator; frame thy affections to love him for his goodneſſe, to honour him for his greatneſſe, to rejoyce in him for his happineſſe, to praiſe him for his merits, to pray to him for his mercies, which daily thou doeſt need, and by needing doſt crave, and by craving doſt obtaine; if not according to thy deſires, yet very farre above thy deſerts.

O Lord, I confeſſe unto thee that my heart is uncleane, and that I am a man of polluted lips, wallowing in

in the dung of ſinne, and ſtinking in my owne loathſome corruption: ſo as I may juſtly tremble to appeare before thy glorious preſence; much more to preſent to thee thy pure praiſes out of a defiled mouth. For it is not true praiſe that is ſounded by a ſinners tongue; thy praiſe floweth out of the fountaine, whereof no uncleane thing drinketh. But who, excepr thou (O Lord) can make me cleane? And what is pure which thou haſt not purged?

5 Thee therefore, O Father of life! O Lord of light! thee, with all rhe forces of my ſoule; thee, moſt humbly, moſt earneſtly I beſeech: Heare, O mercifull! helpe, O mighty Lord! helpe thy ſervant, whom of thy mercie thou haſt created, Clenſe my filthineſſe, lighten my darkneſſe, iuſtame my coldneſſe, quicken my dulneſſe, revive my deadneſſe. Repaire the vaſt ruines of my Soule, enlarge the frame of the underſtanding thereof; cleanſe it from all earthly corruption, gather it with thy heavenly graces: that it may be

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be conveniently, both fit and furnished to receive thee; that thou mayest make thine entire thereinto, and possesse that which is thine own both by creation, and also by redemption; and that as thou art exalted above all creatures, so above all creatures I may honor thee, love thee, and praise thee. Not with that *affection* wherewith my weakness is able, either to doe, or to desire; but with that *perfection*, wherewith in duty I should, and wherewith thy Saints and Angels indeed doe.

O giver of life! O restorer! O preserver! O enlarger of life! O most *loving* and *lovely* Lord! But, what shall I say? where shall I finde full praises to extoll thee? my speech faltereth, and my spirit faileth; my tongue can *apply* no fitting word, neither can my minde *supply* sufficient matter. I want words to expresse my minde, want also a minde to apprehend thy merits. I conceive farre above the ability of my utterance and yet farre under the dignity of thy deserts.

Lord!

Lord! my ſoule is deſirous to yeeld praiſes to thee, for thy benefits; but it is unable to conceive that which is worthy, and unwilling to utter that which is unworthy: it is aſhamed to ſend forth words, knowing how weake they are for ſo weighty an office. Without thy preſence it can never attaine to any degree of thy praiſe. Let it therefore have thee (O Lord) that it
7 may in ſome meaſure praiſe thee.

For what worthy praiſe can I render thee, by whoſe goodneſſe I was created, by whoſe mercy I was redeemed, by whoſe power I am preſerved; and by whoſe grace I looke to be glorified? When I was not, thou didſt give to me this be-
8 ing that I have; thou diddeſt beautifie my body, both with members and ſenſes; of which, every one are ſo many benefits: the worthineſſe whereof I may eaſily eſteeme, by the want that I ſhould have in loſing the leaſt of them. Thou dideſt breathe there-into a reaſonable ſoule; than which there is nothing

up-

upon earth more resembling thy selfe; nothing whereby thou maist be more evidently knowne. O glorious soule! the very breath of God; whereby I became, not his Instrument, (as are all other creatures) but his Image; both in manner of being, and in manner of working. Partaker also of his perpetuity, and not to perish, like other creatures. Of so excellent a substance, that no understanding is able to comprehend it: of such notable capacity likewise, as not heaven, nor earth, not any, not all Creatures can satisfie the desire thereof, but onely the infinite Majestie of him that made it. And this diddest thou of thy meere goodnesse and grace, and love towards me; without either working or desert of mine: for when I was not, I could not do any thing for my self; and as little deserve that thou shouldest doe for me. 9

In regard of this Creation alone, I acknowledge my selfe bonnd, wholly to seeke, wholly to serve thee. 10

thee. For by all law, a man is debtor of all that which he hath received. Since therefore by this benefit I have received my being: that is, my body, with all the ſenſes; my Soule, with all the powers thereof; it followeth, that I am to employ them all in the ſervice of my Maker. But after our creation, thou haſt not dealt with us, as ſome Mothers doe by their children; who
11 thinke it ſufficient to bring them forth, committing the charge of nurſing them to another: but thou doſt alſo both feed and defend us: thou art not only our mother, but our nurſe; even as thou haſt ſpoken by the Prophet: *I have carryed Ephraim as a nurſe in mine armes.*
Oſe. 11.

12. And when I had loſt that innocencie and grace wherein I was created; thou cameſt downe from heaven, thou tookeſt mortality and miſery upon thee, to reſtore me. Thou dideſt humble thy ſelfe to exalt me; thou wert ſold to redeeme me; thou wert wounded to heale me; & thou dideſt dye to bring me to life.

life. *Jacob*, by *diſſembling* to be *Eſau*, purchaſed a bleſſing to himſelfe; but thou, by *reſembling* me, dideſt beare a cruell curſe, to make me bleſſed.

O Son of God! how haſt thou abaſed thy ſelfe? How were thy affections inflamed? How large were the li nits of thy mercy and love?

What goodneſſe diddeſt thou ſee in us, (O lover of purity) worthy of ſuch ſufferings? What had wee deſerved? What ſervice didſt thou either find in us, or expect? We did not love thee, we did not obey thee, we did not thinke of thee, we did not know thee. We were nothing but ſinne, nothing but that which is worſe than nothing: a multitude of Serpents and Vipers, a very hell of darkeneſſe and iniquity; tranſgreſſors of all Lawes, corrupters of all honeſty, inventers of all miſchiefe; inſenſible, both of thy benefits, and of thy puniſhments; careleſſe either of thy promiſes, or of thy threats: Rebellious againſt thy Majeſtie, blaſphemous againſt thy 13

thy glory; delighting in dangers, rather for themſelves, than for any good they could bring. What goodnes then diddeſt thou ſee in us, worthy of ſuch ſufferings? What had we deſerved? What could we require? What ſervice didſt thou finde in us, or expect?

14 It was not for any neceſſity to thy ſelfe; thou haſt no neede of our broken worſhip: we cannot adde any thing to thy felicitie and glory. For thou art an infinite being, not only comprehending, but exceeding all perfections: thou art God, and therefore thy ſufficiencies neither can be increaſed, neither doe depend upon any, but onely of thy ſelfe. Thou wert from eternity, without any world, and a thouſand worlds more cannot any deale increaſe thy felicitie and glory. Thou dideſt create the world, not to participate any thing thereof, but to communicate of thine unto it. What then diddeſt thou ſee in us, worthy of ſuch ſufferings? what had we deſerved? what could wee re-

require? what ſervice didſt thou either finde in us, or expect?

O infinite Ocean of all perfections! what did our miſeries concerne thee! wherefore didſt thou take either our ſtiffe neſſe or deſtruction to griefe? what hadſt thou to doe with our fleſh, with our nature, with our curſe? what with poverty, perſecutions, griefes, whippes, thornes, the Croſſe, and the Grave? O free goodneſſe and grace! O true ſincere affection! which moved thee, without hope of requitall; firſt, to behold; then, to pitie our afflictions: laſtly, to deſcend from thy ſelfe into this thicket of thrones and thiſtles, for our deliverance. I am altogether unable to conſider the laying aſide of ſo great Majeſty, and taking ſuch a miſerable ſtate upon thee: but as one who looketh downe from ſome exceeding high and ſteepy place, my ſenſes are aſtoniſhed, and my ſpirits confuſedly ſhuffled together: Inſomuch as I know not how to praiſe thee, how to thanke thee, what elſe to ſay unto

to thee; but in one amazed manner ſtill to repeat: What goodneſſe didſt thou ſee in us (O lover of purity) worthy of ſuch ſufferings? what had we deſerved? what could we require? What ſervice didſt thou either finde in us, or expect? Lord thou haſt loved us more than thy ſelfe: becauſe, without either deſert on our parts, or neceſſity on thine, thou wouldeſt endure for us, not onely a contemptible life, but both a painfull and reprochfull death.

Thou haſt made all things in *number*, *weight*, and *meaſure*. The Earth and the Sea are great; but thou weigheſt them in thy ballance. The Heavens are much more large, but they have their limits. The number of the Starres ſurmount our capacity; yet thou knoweſt them, and calleſt them by their names. But this worke of thy goodneſſe and love is infinite, it hath neither *meaſure*, *weight*, nor *number*. It exceedeth all thy workes beſides, When we had no merits to move thee;

thee; when thou couldeſt expect neither acceptable nor tolerable ſervice at our hands; when we were children of wrath, thy open enemies, treacherous Rebels againſt thee, thou dideſt deſcend to this abaſement to ſave us, moved onely by thy mercie, goodneſſe and love.

And that I ſhould not either loſe, or not attaine the fruit of this Redemption; thou haſt applyed the ſame in particular to me, by meanes of the Sacraments. For, as univerſall cauſes, require other particular cauſes, to produce particular effects: ſo thy providence hath appointed, that the vertue of thy Paſſion, which is the univerſall cauſe of our Redemption, ſhould be derived into our ſoules, and worke in them the life of grace, by the ordinary meanes of Sacraments. Which benefit thou haſt notwithſtanding (in thy ſecret, but juſt judgement) denyed to the moſt and mightieſt Nations upon earth: of whom, ſome worſhip baſe Creatures, ſome Idols, ſome Divels, ſome nothing. But thou 16

thou haſt ſeparated me from amongſt them, and called me to profeſſe thy name: inſomuch as I may ſay with the Prophet: *The lot is falne to me in a faire land, I have a goodly inheritance.*

17 But I did ſo negligently keepe the grace which thou beſtowedſt upon me in Baptiſme, and ſo fouly defile my ſelfe with voluntary ſinnes; that hadſt thou not called me to ſome ſenſe and ſorrow for the ſame, theſe and all other thy benefits, had not onely beene unprofitable, but trenched to my deeper damnation. I ſoone caſt off the robe of righteouſnes, wherewith thy Grace had cloathed me, and covered my ſelfe with confuſion and ſhame: I prophaned the Temple, which thou haddeſt cleanſed and conſecrated for thy ſelfe, by erecting therein the Idols of my pleaſures: I did either conſume or abuſe the whole ſubſtance of Grace, wherewith thou didſt both enrich

18 and adorne me.

During this time, either of my negli-

negligent or presumptuous sinning against thee; thou diddest carefully defend mee, from incurring many deceiptfull dangers, from committing many actuall evils, whereinto thou hast suffered others to runne. For there is no danger so great, no offence so grievous, whereinto any man hath falne, but I *might*, and should, but for thy *might*, have justly endured the one, and fully committed the other. Seeing therefore it is no lesse benefit to preserve a man from evill, than to doe some actuall good unto him; I may well esteeme all the dangers & miseries of this life (being not so few as the sands of the Sea) which I have not suffered; all the sinnes of other men, which I have not executed; so many benefits to mee, so many spurres in my sides to provoke me to praise thee. O the depth of thy Judgments! the greatnes of thy mercies! how many thousands, thinking of any other thing more than death, have suddenly bin snatched away, sweating in their sins, who now lie boyl-

ing in Hell fire? I was thine enemy even as they: we lived together in one blindenes of *Sodom*; in one palpable darknes of *Egypt*: unmindfull of death, unmindfull of judgement, unmindfull of any other life: obeying no law, but our lawles appetites

What ſhould have become of me, if thou hadſt called me to judgment in ſuch an houre? What accounnt, what anſwer could I have made? I had the cauſe of their calamity; but who did ſeperate the cauſe from the effect? who did ſtay the ſtreames? who did hold back the windes of thy wrath, from purſuing againſt me their naturall courſe? O my mercy, and my redemption, bleſſed be thy patience which hath endured; bleſſed be thy power, which hath protected mee. I acknowledge both this patience and power, to be no meaner a benefit to me, than if thou haddeſt drawn mee out of the bowels of Hell.

19 And thou didſt not only in this manner, both tolerate and protect me when I offended; but, as though

I had been thy friend and thy follower; as though I had loved thee as the one, and obeyed thee as the other, as though I had so *served* thee, as I had *deserved* to be *preserved* by thee: thou didst often visit me; thou didst often, both by outward meanes, and by secret inspirations, invite me unto thee: Beating continually at the doore of my eares; by thy Word; and at the doore of my heart by thy Spirit: Suggesting to me, both wayes, the greatnesse of my sins; the severity of thy justice, the shortnesse of this life, and the eternity of the life to come. In the very heat of my sinning, thou didst thus present thy selfe unto me. When I did hungerly hunt after the Onyons of *Egypt*, after the ranke pleasures of this life; thou didst offer to me this heavenly *Manna*. I did continually offend, and thou didst continually admonish: I did run from thee, as though it had beene nothing to lose thee; and thou didst seeke after me, as though I had beene a great matter to be found,

So wee contended a long time; thou in calling, I in contemning; thou in offering thy goodnesse to me, and I
20 in returning to thee my evill. At the last, thou didst call with a violent voice; whereby thou didst breake open the gates of my will, and make way for those graces of thy holy Spirit to enter into my soul, which should bring my obstinate resistance to an end, and worke in me a desire to follow thee. This is a voice, full both of power and mercy; for the power which thou usest in this worke, is no lesse then thy mercy: thy mercy is great, to forgive sins; and thy power is great, to justifie sinners. Blessed be thou, O Lord God? who art a free giver, as of all good things, so of thy self. I was inclosed with many other offenders, as in the common Prison of *Egypt*: me thou didst take forth, to attend thee in thy Court, to serve thee at thy Table; others thou didst condemne to that endlesse execution, wherein the infernall Vultures, Death and the Divels, shall never be, either

ther weary or satisfied, in feeding upon their flesh. Blessed be the day wherein I was thus reconciled unto thee. This was the day of my liberty, the day of my advancement, the day of my Nativity: The day wherein I was accepted; by the Father, for a sonne, by the Sonne, for a brother, by the Holy-Ghost, for a Temple: by all the Court of Heaven, for a fellow, both Citizen and servant. Let *Iob* curse the day of his birth, because therein he was made the slave of sinne, the childe of wrath; but I will blesse this day of my new birth, because I was made therein gracious before thee, and confident against mine enemies. In this day, the good Shepheard did rejoyce, for the finding of his lost Sheepe: In this day, the Angels did rejoyce for the conversion of a sinner; and shall not I, who was the cause of their joy, be in like sort affected? shall not I likewise rejoyce, both for thy goodnesse, and for my good?

O Lord Jesu Christ! all the joy and praises whereof thou art wor-

thy for assuming, not only our mortall, but miserable estate, I am bound to offer, for calling and converting me unto thee. For as the benefit of our redemption is greatest, so it is unprofitable to him who is not justified: and then didst thou come into the World for me, when by justification thou didst apply to
22 me the mystery of thy comming.

The benefit of Creation is great, whereby we were brought from nothing to this being wherein we are; but the benefit of justification is farre greater, whereby we are brought from guiltinesse to grace: That maketh us men; this, Saints: by that, we are the sonnes of *Adam*, by this, the sounes of God.

23 But all the beauty and glory of worldly creatures is most base and obscure, in regard of the beauty of a justified Soule. For, how great the difference is betweene Heaven and Earth, betweene the Spirit and the body, betweene eternity & time: so great is the difference betweene the life of grace and the life of nature;

ture between the inward and outward riches; between ſpirituall and naturall ſtrength; betweene the beauty of the body, and the beauty of the ſoule; whereof God himſelf is often times enamoured. Yea, it is more to juſtifie a ſinner, than to make a world: for, this is a worke of power: that, alſo of mercy: this, is a good included within ſome limits; but that is infinite, in as much as it is ordained to infinite glory. To which benefit of eternall glory, it ſeemeth alſo to be nothing inferiour: for it is no leſſe to make a ſinner juſt, than a juſt man happy, becauſe there is a greater diſtance betweene ſinne and righteouſneſſe, than between righteouſneſſe & glory. To conclude; without juſtification, all thy other benefits had bin heavy burthens to me; all thy bleſſings would very much have augmented my Curſe: becauſe I ſhould either by negligence not have uſed them, or by malice have turned them to thy diſhonour. 24 25

And yet did not thy love in this

ſort leave me: but, although I have often deſerved that thou ſhouldeſt forſake me, and puniſh my ſins, by ſuffering me to commit ſin; without any bridle of feare, conſcience, or
29. ſhame: yet didſt thou ſhut thine eyes to my infirmities, and not only preſerve me, in that ſtate both of Nature and Grace, wherein thou hadſt ſet me; but continually to follow mee with thy favours, as though thou had regarded me alone, and neglected all thy other creatures.

When I erred, thou didſt reduce me; when I was ignorant, thou didſt
27 inſtruct me? when I was negligent, thou didſt correct me, when I ſtumbled, thou didſt ſtay me? when I fell, thou didſt raiſe me; when I ſtood, thou didſt ſtrengthen me: when the Devill ſought to ſift me, thou didſt either binde or limit his power, that he ſhould not overcome me. Thou didſt inchant that old Serpent, thou didſt lock up the jawes of that roaring Ryon, that he could not hurt mee; thou didſt *pray for me*, (as thou didſt for *Peter*) *that my*

faith

rith should not fail.

By thee I was raised out of the myre of sin, by thee retained from *making* againe into the same *stinke* of sin. When occasions of evill were presented to me; when my own inclination did edge me on! thou knowing my weakneſſe, didſt either remove them, or (which is more) strengthen me. I might many times have said with the Prophet: *They thrust sore at me, I had almost fallen, but the Lord upheld me.* In my affairs, thou didſt direct me: in my troubles, thou didſt helpe me, in my dangers, thou didſt deliver me. Waking, thou didſt enlighten me; sleeping, thou didſt suffer me, and praying, thou didſt heare me. Thou hast bestowed upon me divers particular benefits, both of grace and of nature, and of worldly meanes: which are not onely signes, but assurances, of the speciall love and providence which thou bearest towards me. So many good purposes I have followed, so many evil suggestions as I have resisted, o ma-

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ny corrupt inclinations as I have bridled; so many benefits have I received of thee. If at any time I have had either minde or meanes to performe some good office; if I have abandoned mine owne will; if I have offered obedience, praise, or prayer to thee; it was thy benefit; for no man is able, not onely to honour, but to name Jesus, without the speciall gift of the holy Spirit. Thou hast disappointed the dangerous divices of mine enemies against my body: Thou hast either stopped or frustrated the subtile snares of the Divell, against my soule; many, manifest, infinite, to me secret and unknowne. Thou hast received me to mercie, for my offences past: thou hast given me thy grace, and promised me thy glory: thou hast anoynted me with thy holy Spirit, and thou hast sealed me with thy bloud to eternall life.

These, and many other benefits have I received, some in hand, and
31 some in hope: although, through my owne sinfull demeanour, I have

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almoſt, both let goe my hold, and loſt my hope. For I have not ſufficiently endeavoured, ſince my calling to thee, to further in thy ſervice: but firſt, like an old knottie Tree, did ſtand at one ſtay; and then turned backe. For as much as the not-going forward in thy wayes, doth neceſſarily inferre a turning backe; even as a Boat rowed againſt a ſtreame, if by force of Armes and of Oares it advanceth not forwasd, the ſtrength of the ſtreame will drive it backe. But what? if, by my owne faule, I have almoſt loſt theſe graces, ſhall I therefore be unthankfull to him, by whoſe favour once I had them? Shall I be like Swine under a Maſt Tree, who doe nothing elſe but feed and foile, and never caſt up their eyes to him who beateth down the Acornes to them? 32 33

Lord, I can yeeld no reaſon wherefore I had them, but that thou wert mercifull: neither can I ſay any thing, now I have ſo neere loſt them but that thou art juſt. And therefore I thanke thee, becauſe thou didſt

didſt either make or eſteem me worthy to receive them: I am ſorry, becauſe I have been no more carefull to keepe them: and I beſeech thee, that thou wouldeſt againe, in ſuch meaſure as thou thinkeſt meet, mercifully reſtore them. For I aſſure my ſelfe, that thy goodneſſe is as willing to reſtore, as it was to give; and that my weakneſſe is as able to recover, as it was to receive.

34 Therefore, O Lord Jeſus, by thy precious teares, by thy bleſſed bloud, which thou didſt ſhed for my redemption, by the abundance of thy mercies, I moſt humbly beſeech thee, ſave thy ſervant, ſave one of thy members, though poore, and feeble; ſave, I ſay, a part of thy ſelf. Be as great in pardoning thoſe who are ſubmitted to thee, as in puniſhing thoſe that are rebellious. Powre into my ſoule the ſweet ſtreames of thy grace; *conforme* my life, *confirme* my faith; ſettle me in a *right* and *upright* courſe, and continue me

35 therein unto the end.

The World (O Lord) is wrapped

ped in darkneſſe; whereby it is made ſubject, both to the policies, and to the power of our moſt mortall enemie: who being the Prince of Darkneſſe, is thereby become alſo the Prince of the World. But, by thy Light, his malice is diſcovered; by thy Wiſedome, his deceits are avoided; and by thy Aid, his power is repelled. He hath many and very great things (I confeſſe) to lay to my charge: but for thy Name ſake (O Lord) rebuke him and deliver me.

Draw my deſires above the pitch of this Darkneſſe; raiſe my ſoule out of thie myrie Lake of miſerie; which affordeth nothing that is free, either from danger or diſcontent: That this filthie lumpe of fleſh onely may abide on the Earth, but my thoughts may continually attend upon thee.

§. 14.

Another Thanksgiving, joyned with Prayer.

1 A Confession of our insufficiencie to praise God.

2 A prayer for abilitie to praise him.

3 The use that we should make of the benefits of God.

4 All creatures are made for the use and service of man.

5 All creatures, all benefits to all creatures, are benefits to man.

6 The Angels are appointed to attend upon man.

7 With what diligence and delight they execute their charge.

8 God hath given himselfe unto us.

9 How God descended from Heaven.

10 A propertie of perfect love.

11 What maketh any benefit of God inestimable.

12 In what regard our benefit is comparable to the benefit of our redemption

13 By the benefit of our redemption, all the creatures in the world are renued

14 The benefit of our redemption, hath reached both to Heaven and Hell.

15 Christ hath blessed all creatures, and is againe blessed of them.

16 A confession of our weakenesse, with a pray-

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prayer for ſtrength to behold the myſterie of our redemption.

17 *How we underſtand Gods myſteries beſt.*

18 *How we are to pay our debts unto God.*

19 *What the Sonne of God was made, and what he hath made us.*

20 *The confidence we may have, in that the Sonne of God is our Brother.*

21 *Our confidence of the goodneſſe and power of Chriſt.*

22 *Our confidence from the love and mercies of Chriſt.*

23 *Our confidence from the ſufferings of Chriſt.*

24 *Our ſinnes ſtand in no degree of compariſon, the multitude of the mercies of Chriſt.*

25 *How available the death of Chriſt is.*

26 *Whereby the malice of man, and goodneſſe of God doth moſt appeare.*

27. *Our aſſurance from our union with Chriſt.*

O Sweet Jeſus! the way of health, the gate of life, the palace of pietie, of joy, of ſafetie; thy deſerts can be but abaſed by words; and I doe too much *depreſſe* thy benefits, whileſt I labour to *expreſſe* them. For, they hath not filled, but over-flowed the Frame of the World; and I am ſo farre, not only from recompenſing, but alſo from re-

repeating them, that I am nothing neere able to apprehend them For, he doth injure thine infinite goodneſſe, who thinks his thoughts able to apprehend it. What then ſhall I doe, wretched weakling? ſhall I ſpeake? or ſhall I be ſilent? I muſt not be ſilent, and I cannot ſpeake. I muſt not *ſuppreſſe* ſuch exceeding mercies, and I cannot *expreſſe* ſuch exceeding myſteries: it is ingratitude to doe the one, and it is raſhneſſe and preſumption to attempt the other. But, O thou who unſealeſt the
2 ſilence of the dumbe! open my underſtanding, unite my tongue; grant that I may in ſome meaſure (upon view of thy words) perceive thy goodneſſe, and give my voice a power to praiſe thee for the ſame:
3 That my dull ſoule may thereby be ſtirred up, firſt, to love thee; ſecondly, to ſerve thee; and on the contrary, both to loath, and to lament, and to leave my ſinnes. For, as thou dideſt looke upon thy works, and take delight in them, in that thou ſaweſt that they were good:

good: ſo it pleaſeth thee right well, that we ſhould likewiſe looke upon them, and praiſe thy wiſedome, goodneſſe, and power, which are conſpicuous in them.

By thee (O Lord) the exile is reduced, the captive is redeemed, the ſinner is juſtified, the ſicke are healed, the dead are raiſed, and the damned are ſaved. By thy goodneſſe we are created; by thy power, we are preſerved; by thy mercy, we are ſaved. Thou didſt create us, without any neede; thou doeſt governe us, without any labour; thou mayeſt deſtroy us, without any loſſe. Thou haſt given all things in the World for our uſe, either neceſſarie or convenient, as ſome, for proviſion to ſuſtaine us; ſome, for our particular contentments or delights; ſome for furniture and ornaments of this ſpacious habitation, wherein thou haſt placed us. Inſomuch, as thou haſt appointed man to be the end of all creatures under Heaven; and it is thy pleaſure, that none of them ſhould be exempted and 4

and free from his ſervice.

Whatſoever goeth upon the Earth, ſwimmeth in the Waters, flyeth in Ayre; the Sunne, the Moone, and all the bright bodies of Heaven, thou haſt appointed for the uſe and ſervice of man.

Hereupon it followeth: firſt, that ſo many creatures as are in the World, ſo many are thy benefits in this kinde towards us: then, that all the benefits which thou haſt beſtowed upon theſe creatures, whether in preſerving them, or in furniſhing them with their perfections, are alſo benefits to us: becauſe they receive theſe gifts, but we injoy them; they have the poſſeſſion only, but we have both the propertie and the uſe. And therefore, as all the coſt which is done to a Garment, is no honour to the Garment, but to him who weareth it; even ſo the benefits which are done to all ceatures, (becauſe they are thereby both enabled and maintained to doe us ſervice) are benefits to us, and not to them. For, that is not favo-

favored which is not favored for it ſelf; but that, for whoſe uſe it receiveth favours.

O loving Lord! into what an endles Ocean am I launched? all creatures, all benefits to all creatures under heaven, are benefits to us. This is indeed a world of benefits; and ſo many teſtimonies, both of thy favour and care: ſo many voyces to teach, ſo many cords to draw us, both to know thee, and to love thee, and to remaine thankfull and dutifull towards thee. And yet dideſt thou not think all this enough, 6
but thou haſt alſo appointed thine Angells to attend upon us, to ſtand about us, to watch over us; to be meſſengers for our ſervice, betweene thee and us.

It is a great ſafety, a great dignity, to have theſe noble ſpirits attending, both to guard and to guide us. And if we ſaw, with what diligence, with what delight they execute their charge; how joyfully they 7
joyne unto us, both in applauding and aſſiſting our good endeavours: how

how sorrowfull they are, when we run a contrary course, either in remaining idle, or in doing evill: we would account this an exceeding benefit. And yet didst thou not think that enough. But thou the
8 Lord of Majesty, who by thy vertue and wisdome sustainest all things, hast also given thy selfe unto us. Thou didst descend (led by thy love, followed by the multitude of thy mercies) from the Tower of thy state & strength, into the darke dungeon of this world: not by chang-
9 ing place, but by manifesting thyselfe to our eyes, by thy holy humanity. It did not satisfie thy love, that thou wert our Lord, our Creator, and our Protector: but thou wouldest also make thy self our Saviour, our Tea-
10. cher, our Guide, our Fellow, our Brother, our very substance. Thou wouldest knit thy selfe (which is a property of perfect love) into one with us, to participate our miseries, to take away our infirmities, to blot out our sins with thy blood, and to restore us to the innocencie and im-

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mortality which wee had loſt.

All thy other benefits are inestimable, in regard both of the greatneſſe of the giver, and of the unworthy baſeneſſe of the receivers; the concurrence of which two make any favour (even a faire countenance or ſpeech) eſteemed great. But in regard of the gift it ſelfe none of all thy benefits are comparable to this. *Job* did eſteeme it a wonderfull worke, that God would vouchſafe to affect, to looke, to thinke upon man: what is it then that he was made man? and gave himſelfe unto death for man? 11 12

All the workes of thy omnipotencie coſt thee no more than thy Word, no more than thy will: but this worke of thy goodneſſe was farre more coſtly unto thee. It is no great argument of goodneſſe, to give much of that which coſt a man nothing: But how couldeſt thou more have declared thy goodneſſe, then by making our Redemption ſo chargeable unto thee? How could thy love more lively appeare? what

couldſt

couldeſt thou have done more effectuall to win our love? to oblige, to compell us to love thee againe? O infinite goodneſſe and love! Becauſe ſinne, as it is knit with contempt of God, is anſwerable to treaſon, and requireth death, 17 thou having compaſſion for the death of ſo many ſinners, diddeſt take our nature upon thee, and therin diſcharge this debt of death, by effuſion of thy moſt innocent bloud. By this meanes we are delivered, not only from eternall, but in a manner from temporall death; for that to the juſt all diſtaſt thereof is extinguiſhed. They doe not onely not feare, but they deſire it: as the bridge over which they muſt paſſe, as the ladder whereby they muſt climbe to eternall life. They have patience in life, and pleaſure in death.

And yet a farre greater benefit doth hereby ariſe. For thou diddeſt dye, not onely to ſatisfie for our ſinnes, but to impart unto us thy 18 righteouſneſſe. Thy infinite goodneſſe

neſſe was ſo deſirous to communicate it ſelf unto us, that thou didſt not onely deliver us from death, but gaveſt us thine own example of innocencie and purity, to lead us into life: Into the life of Juſtice and ſanctity in this world, and the life of glory in the world to come. Thou haſt not onely ſatisfied for our ſins that were paſt, but thou haſt freed us from future ſervice of ſin. Thou haſt not only bin regardfull of former times, but provided alſo for the times to enſue. Thou haſt not onely paid our debts, but inriched us with thy merits. Thou haſt not onely cleanſed our ſoules, but beautified and adorned them with thy grace.

And, not onely mankinde haſt thou exceedingly both honoured and inriched with this ineſtimable benefit, but the Heavens, the Starres, the Earth, the Ayre, the Seas, the Flouds, the Day, the Night, and whatſoever elſe thou haſt ordained, either for the neceſſity or delight of man, are thereby renewed, and reſtored to the end for which

which they were created, For all things were made for the ſervice of man, and man for the ſervice of God. But once they ſerved thoſe who were turned from God: who ſerved Idols: and then were they alſo turned from God; then were they without any dignitie, then in a very kinde of death; being diverted from the right uſe of their creation. But now they are exalted, now revived; now they rejoyce to ſerve thoſe, who ſerve and worſhip onely thee.

But why doe I confine this benefit within the compas of the world? it hath pierced down into hell: it hath alſo ſurmounted above the heavens. Thou haſt ſubdued hereby the kingdome of Satan: thou haſt broken the chaines of darkneſſe and death: thou haſt looſed the cruell captivity of hell. Hereby alſo the Angels and Saints in heaven rejoyce, whenſoever ſinners are converted to grace; much more when they are advanced to glory.

O ſingular grace! O admirable goodneſſe!

goodneſſe ! whereby mankinde is ſaved, the Elements are renued, Hell is vanquiſhed, and Heaven is repaired, If the Queen of *Saba* was aſtoniſhed at the works and wiſdom of *Salomon*, how much more ſhould we be aſtoniſhed at this thy wiſdom, at all theſe thy works, as well of nature, as of grace and glory?

O beautifull, O bountifull Jeſu! thou haſt bleſſed all creatures, & all creatures againe do bleſſe and praiſe thee. By thy holineſſe they are bleſſed, by thy happineſſe they rejoyce, by thy fulneſſe they flouriſh.

O holy! O happy! O high Jeſu! how is my dull ſight dazeled with thy exceeding brightneſſe? My affections labour to attain unto thee; but whither (I pray thee) doſt thou flye the purſuit of my underſtanding? How exceedeſt thou the compaſſe of my conceit? Tarry, O Lord tarry a while for my feeble feet, which ſtraine to follow thee: hide not thy ſelf from my dimme eyes, which ſeeke to ſee thee: have pity upon my weake ſoule, which wa- 16

ly panteth after the ſavour of thy ſalvation. Reach forth thy heavenlyhand; lead me, Lord, lighten me, Lord; let me put the finger of my faith into thy wounds; let me looke a little how thou haſt loved me.

Oh wonder of wiſedom! O miracle of mercy! God made all things, & God was made man: God made all things of nothing, and without man all things had turned to nothing: God made all things of himſelf, but God would not reſtore all things without man. He was begotten of God, by whom all things were made; he was borne of a woman, by whom all things were renued; he was begotten of God, without whom there was nothing; he was borne of a woman, without whom nothing was well.

O Chriſt! perfect God, and perfect man (O ſweet ſafety! O ſecure joy! how wonderfull, how worthy a matter, how weighty is it which I do behold? I am much delighted to ſee it, & yet I ſcarce dare utter it. Let my ſenſes be ſilent for a time; let the

the tumultuous cogitations of my minde be quiet, and cast down their eyes from those dazeling beames, which the sharpest-sighted Eagle is unable to endure. The weakenesse of our understanding doth best know Gods mysteries, when with joy and thankfulnesse it doth admire them: neither can reason shew her selfe more reasonable, than to leave reasoning in matters above her reach. 17

What was he made? And what hath he made us?

Shall I speake with joy? or with modesty hold my peace! and adore this mystery with a holy silence? But, that which my heart doth beleeve with love, shall not my mouth confesse with praise? I will speake therefore not with an high, but with an humble spirit; not to glory in my self, but to glorifie God, and that inestimable debt, which otherwise I cannot, I will pay with continuall acknowledgement of the same. In the meane time, O Lord! let the glorious companies of Angels and Saints, prostrate themselves before

thee, and yeeld praiſes unto thee, for this thy unſpeakable goodneſſe and love towards us.

The Son of God was made man, to
19 make men the Sons of God.

If then he hath made us the Sons of his Father, he hath thereby made himſelf our Brother. Therefore our Interceſſour is our Brother, our Judge is our Brother, our Saviour is our Brother, our God is our Bro-
20 ther. With what aſſurance then may we hope? What feare ſhall enforce us, either to deſpaire, or diſtruſt; ſeeing our ſalvation dependeth upon the will of our moſt loving Brother? With what ſecurity may we flye unto him? With what boldneſſe may wee imbrace him? With what confidence may we intreat him? Our loving brother will give unto us the good which we do deſire, and forgive us the evil which we do deſerve: he will aske for us, he will obtain for us, whatſoever is expedient. The Son will intreat the Father for his Children, & the Father will heare the Son for his Brethren

Let the Devill then do his worſt to diſmay me; let my fooliſh feare murmure as much as it will; let them both urge their abject objections, and ſay; Who art thou? How great are thy ſinnes? And where (in Gods Name) are thy demerits? I will not ſhrinke aſide, as *Adam* did, for any feare, either of danger, or of diſgrace, but will ſtep forth, and anſwere with aſſurance: I know what I am my ſelfe; and I know what he is unto whom I truſt. Although I be evill, yet he that loveth me is good; and ſo good, that hee rejecteth not ſinners, but calleth them unto him, receiveth them, and feaſteth with them.

He hath ſought thoſe that were loſt, he hath found thoſe whom hee did ſeeke, and he will keepe thoſe whom he hath found. He hath given me his gracious word, who is both in promiſe true, and mighty in performance; he will do what he can for my ſafety, and can do whatſoever he will.

When I call to my conſideration 22

the ineſtimable, both bent of his love, and treaſure of his mercy: then may I plainly both ſeeand ſay as the ſervant of the Prophet did, when his eyes were opened: *They are more that ſtand for us* (both in number and valor) *than they who are againſt us.*

2 Reg. 2 14.

The multitude of my ſinnes ſhall never choake his love: I can want no merits, ſo long as he doth want no mercies. If his love be great, my ſins are but ſmall: and if great be his mercies great likewiſe ſhall be my merits. He hath as freely and fully imparted to me his righteouſneſſe, as if I had effected it in mine owne perſon.

He hath regiſtred me on his back, 23 he hath engraven me in his hands, he hath ſealed me on his ſide, the whips, the nayles, the Speare, have ſurely ſigned his love unto me. They *proclaime* his mercy to be *claimed* of all men: they cry comfortably unto me, that I need not feare.

He hath diſplayed his bleſſed body abroad upon the Croſſe: his feet nayled

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nayled to expect me, his armes ſpread to embrace me, his head bowed downe to kiſſe me, his heart laid open to love me, his blood guſhing forth to waſh me. Into thoſe armes of my Saviour will I run, betweene theſe armes will I ſettle my reſt, betweene theſe armes will I ſecurely rejoyce.

Let them goe whither they will, who doe buſily beare after the deceiveable delights or aſſurances of this world: I will ſay with S. *Peter*, *It is good to be here*; I will taſte of the fruit of this Tree of life, and mine eyes ſhall be opened; I will ſprinkle my heart with the blood of this Lambe, and the deſtroyer ſhall have no power to hurt; *I have found him whom my ſoule loveth, I will ſurely hold him, and not let him goe.*

My ſinnes greater then can be forgiven! Thou lyeſt, *Cain*: a little chaffe caſt into a great flame, is much leſſe than are all the ſinnes of the world, in reſpect of the ſacred fire of my Saviours love. One ſparke of fire is not ſo eaſily quenched in the Sea, 24.

as our ſins are ſwallowed up in the Ocean of his mercie. Yea, our ſins can ſtand in no degree of compariſon with the multitude of his mercie: but ſo farre as God is greater than man, ſo much doth the goodneſſe of the one exceed the evill of the other. As the nature of God is infinite and unmeaſurable, ſo cannot his love be limited, ſo is there no meaſure of his mercy; as the nature, ſo the goodneſſe of God is knowne onely to himſelfe.

25 But, I doe daily and hourely ſinne: but the death of Chriſt is no leſſe available than if he were daily and hourely offered for ſinne. But I doe daily ſinne, notwithſtanding God daily heapeth his benefits and graces upon me: but as (indeed)

26 the malice of man in no other thing is more manifeſted, than in this manner both of continuing and multiplying offences; ſo the goodneſſe of God doth no way more plainely appeare, then by this kind, both of forbearing and forgiving. He powreth continuall bleſſings up-

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upon thoſe, who continually procure his curſe; he ceaſeth not to *remit* our ſinnes, though we ceaſe not to *commit* them; he is not weary to beare with our faults, even till they make us weary to beare them. Hee hath made forgiveneſſe of ſinnes to be an Article of faith, and I am no Chriſtain, if I doe not beleeve it.

He hath taken our very ſubſtance upon him; he hath exalted it above the Heavens; he hath ſeated it in the Kingdome and glory of his Father. In him I have a portion of fleſh and blood, in him a part of my ſelfe is already glorified. And as I doe nothing doubt of this his communion with me in nature; ſo will I not diſtruſt of my participation, both here of his grace, and hereafter of his glory. For, although I am ſinfull; yet is not he ſo unnaturall, that either he can forget, or will forſake his owne members. 27

He that deſpaireth his owne ſafety, he denyeth Chriſts mercy: and conſequently, he denyeth his love, he denyeth his truth, he denyeth

his power: the love of his paſſion, the truth of his promiſe, and the power of his aſcenſion. Therefore, the more willing he was to ſuffer, and the more able he is to ſave, the leſſe cauſe have I to feare; for when all things ſhall faile, he will moſt conſtantly keepe his faith.

§. 15.

Another Thankſgiving, and Prayer.

God hath not left man in his damnable ſtate, as he did the Divell.

2 *Wherefore God united man unto him, then the Angels.*

3 *Wherefore God would not by meaner meanes repaire our innocencie.*

4 *Of the union betweene God and man.*

5 *How many wayes God hath expreſſed his goodneſſe to us.*

6 *A confeſſion of our diſability to praiſe God*

7 *When we praiſe God moſt.*

8 *A prayer for ability to praiſe God.*

9 *What we are able to give to God for all his beneſits.*

10 *A Thankſgiving.*

11 *He loveth God too little, who loveth any thing beſide him.*

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12 *A desire of the Soule to love God.*
13 *A Prayer for the same.*
14 *Upon what confidence we crave this love.*
15 *The goodnesse of God is a motive for us to love him.*
16 *We are provoked to love God because of his beauty.*
17 *The love of God provoketh us to love him.*
18 *The neere conjunction betweene God and us, is an inforcement for us to love him.*
19 *Our dependency upon God, doth call upon us to love him.*
20 *Our likenesse to God, is a great cause of liking and love*
21 *A desire of the Soule for increase of love.*
22 *A complaint for the want of love.*
23 *A Prayer for supply of that want.*
24 *How we should love God.*
25 *What is the true love of our selves.*
26 *Our soules cannot truly appeare in the presence of God, and not be enflamed with his love.*

O Wonderfull mysterie! O exceeding mercie! ever to be admired, ever to be embraced! We might justly have beene left in our damnable estate, as were the Divels; but it pleased God to bestow greatest benefits, whe-

when we did moſt provoke him to wrath. He might have united the Angels to him, more noble creatures, and more neere unto him, aſwell by grace, as by natu e, than ſinfull men. But he hath deſcended
2 into the Land of *Philiſtim*, he hath eſpouſed, he hath adopted uncircumciſed ſinners: even becauſe he was gracious and merciſull, even becauſe he would.

He might by meaner meanes have repaired our innocency; but he vouchſafed to come to us in perſon. Not in Majeſty, but in humi ity and miſery; to make our redemption the more abundant, and to declare
3 more cleerly, both what love he beares toward us, and what intereſt we may expect in him. In caſe his divine nature could have been paſſible, we might haply have Jeſſe reſpected his ſufferings. But he did ſo hungrly hunt after our redemption, that when he could not ſuffer in his proper nature, he knit thereto our paſſible nature; and that in ſo perfect union, that whatſoever

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the same did suffer, it may truely be said that God did suffer. This surmounteth all admiration: this suspendeth all humane capacity and discourse.

He held it not enough to reconcile friendship betweene God and man, to free man from his fault. And to restore him to the favour of God: but he vouchsafed to be one with man: not in love onely, not onely in grace, but also in person. No two things can be said more contrary than God and man; as well by nature, as by reason of sin. It is the nature of contraries mixed together, the one to consume, or at least to breake and diminish the other. But he hath fastned the two natutes with so firme and durable a knot; that neither the glory of the greater consumed the nature of the lesse; nor the baseneſse of the lesse, empaired the glory of the greater. The nature and propeity of both substances remained entire in the same person, and yet in all things created, there cannot be found 4

found a greater union: Insomuch, as whatsoever God hath done, that is man said to have done; whatsoever man hath suffered, that is God also said to have suffered. In death, the Soule was separated from the body; but the Deitie could not be separated either from soule or body. For, that was a naturall union, this is the union of the divine person, which is so firmely fastned by love, that it is impossible to be dissolved. He hath coupled Majestie with baseneſſe, eternity with mortality, omnipotencie with weaknes; to the end that he might effect that by both, which was convenient for our redemption. To the end that by the one nature he might dye, and rise againe by the other.

Before this union we were worse than nothing; but by reason of this union with our nature, and by the price which he hath paid for our redemption, we are made of greater value than the Angels in heaven. We were not worthy to be servants; and loe, we are made the

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ſonnes of God, yea the heyres of God, and fellow heyres with Jeſus Chriſt.

This being the moſt admirable worke that ever was done, what advantage, what pleaſure did it bring unto thee? For no man is moved to great atchievements, without ſome large recompence for his travell. When the bleſſed Martyrs endured torments, they drew comfort and courage from the hope of their reward. Saint *Paul* was aſſured that the Crowne of righteouſneſſe was reſerved for him. *David* inclined his heart to the Law, for the retribution which he did expect. But what retribution or reward couldeſt thou *expect*? what *reſpects* could draw thee to the life and death which thou didſt endure? Could any pleaſure be added to thy infinite felicitiy? Could thy infinite power, dominion, and wiſedome be any waies enlarged? Verily, thy infinite glory is ſo invariable, ſo abſolutely compleat, in regard of the purity and implicity of thy divine nature; that nei-

2 *Tim.* 4

Pſal. 119

neither addition nor alteration can therein be made. As thy glory could not be impaired, albeit the world should dissolve; so a thousand worlds more could nothing increase it. What then did move thee to thy laborious life? what to thy thy painfull and reprochfull death? *Who goeth to war on his owne charge? Who planteth a vineyard and eateth not of the fruit? Who feedeth a flock and eateth not of the milke?*

Assuredly, it seemed little to thy infinite goodnesse, to have created man with many perfections, both of body, minde, and estate; to have appointed thy other creatures for his service. Albeit this was very much, yet because it cost thee nothing, it seemed a small matter to thee; thou diddest not esteeme thy goodnesse sufficiently declared, untill thou hadst performed something which cost thee deare. What goodnesse beside thine could so far extend? What goodnesse could be more answerable to thy greatnesse? The Prophet *David* marvelled that thou

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thou wouldſt caſt any regard upon man: But heaven and earth may ſtand aſtoniſhed, that thou wouldeſt ſuffer death for miſerable man.

But when thine infinite goodneſſe had thus decreed, thou mighteſt have accompliſhed the ſame, both by a ſhort and honourable death. Yet thou didſt chooſe a death, no onely reproachfull, but exceeding long. From the bloody beginning of thy ſuffering in the Garden, untill thy bloody end upon the Croſſe paſſed eighteene hours, three wherof thou dideſt remaine nayled to the Croſſe: not onely vexed with intolerable paines, but all comfort, both from God and man, excluded from thee. So as the greatneſſe of thy goodneſſe is now many wayes expreſſed unto us. 1 For that thou wouldeſt aſſume a mortall nature, wherein thou mighteſt ſuffer that, which in thy proper nature thou couldeſt not. 2. For that the Lord would ſuffer for his ſervants; ſo great a Lord, for ſo baſe and unthankfull ſervants. 3. For that the par-

party offended would satisfie of his owne, for the miscreants who did offend. 4. For that this was without cause in regard of thee, in whom nothing is changable, nothing new. 5. For that thou sufferedst unspeakable paines with much shame, and many despights. 6. For that thou didst receive no comfort from God or man. 7. For that thou wouldest use a remedy which cost thee so deare, for many advantages to us, when thou mightest by meaner meanes have repaired our ruine.

O deepe sleepe of my senses, if they be not awaked by so great benefits: O cruell hardens of my heart! O cursed wilfulnesse of my soule! if such sweetnesse cannot soften it, if such love do not allure it! Who will not trust in thee? who will not place all his joy & pleasure in thee? who will not forget himself to think upon thee? forsake himselfe to follow thee? Who, but must be amazed at these thy bowels of mercy? Who but may he both delighted and satisfied with this abundance of thy

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ſove? Which when I call to my conſideration, not as I ought, but as I am able: the burthen of my fleſh doth not ſo preſſe me, the weight of my morrality and miſeries are not ſo grievous to me, as they were wont.

Gracious Lord! what ſhall I give? what thankes, what praiſe ſhall I render to thee for this my Redemption? Where ſhall I get good words to ſet forth this thy good will? Surely, if the Offices and Services of all the ſons of *Adam* were mine, yet were they nothing to recompence this benefit: If I had the tongue and knowledge of Angels, yet could I neither thinke thee, nor thinke of thee as it were meet. For thy *exceeding* love, *proceeding* from thy meere goodneſſe, reacheth beyond all bounds, both of utterance and uuderſtanding: thy praiſe, O Lord, is incomprehenſible; and then we do moſt praiſe thee, when wee know thee to be thine owne praiſe, and acknowledge our ſelves unable to praiſe thee. 6 7

Bus, O ſweet Saviour! whom 8

none

none ſeeketh, but the admoniſhed; none finde, but the guided; I beſeech thee, by thine ineſtimable goodneſſe, let me not be unthankfully ſilent for theſe thy benefits. Teach me thy humble ſervant, ſecretly in my heart: O my God! O mercifull God! even by thy great mercies, I beſeech thee, teach my heart, with what reverence it ſhould thinke of thee; inſtruct my ſoule, with what delight it ſhould love thee; give my tongue power to power out praiſes unto thee, *Correct* my errors, *erect* my weakneſſe; *direct* my deſires: adde this one benefit to all the reſt, that I may yeeld my ſelfe obedient towards thee, and expreſſe ſome thankfulneſſe for thy incredible love towards me. Finiſh the worke that thou haſt begun, and bring me to the full meaſure of thy mercy.

I was dead and buried in ſin, I ſhould have rotted in deſtruction; but thou didſt raiſe me (as it were another *Lazarus*) thou didſt revive mee; by thy love I live: and therefore

Sa5

fore I offer my ſelf wholly to thee, moſt earneſtly intreating thy gracious acceptance, that wee may love and live together.

For I am able to give thee nothing for thy benefits, but even my ſelfe: for whom thou haſt both done and ſuffered exceeding much: and that is alſo already thine owne. But I am ſo ſoiled with ſin, ſo rooted in the rottenneſſe of my own corruption; that it is a high point of favour, if in mercy, thou wilt accept that, which in right is thine. 9

O Lord Jeſus! I bow the neck of my ſoule under the feet of thy Majeſty and in the loweſt degree of reverence, give thee moſt humble and hearty thankes for theſe thy benefits. I yeeld thee praiſes, (O Lord) although baſe and bare, and farre unanſwerable to thy deſerts. Yet ſomething my weakneſſe is bound to performe: namely, to ſettle my minde to behold and love thee, and to praiſe thee with words ſo well as I can. 10

O amiable, O admirable Jeſu! let me

me love thee alwaies, becauſe thou didſt love me firſt: let me love thee only; for he loveth thee too little, who loveth any thing beſides thee, except it be for thy ſake; alwayes and onely let me love thee, becauſe by thee only I ſhall alwaies live.

12. Oh! that my heart did ſo languiſh with thy love, that it might melt the moyſture of my body into teares, Oh! that the bowels of my Soule were ſo inflamed with thy love, that it might conſume in me all droſſy deſires, and dry up the delights of this wretched world. Oh! that I were ſick for the love of him, who died for the love of me.

13 Lord, although I am not worthy in ſuch ſort to love thee, yet art thou worthy much more to be loved, Therefore (O loving Jeſu) doe not ſo deny mee that, whereof I acknowledge my ſelf unworthy, that thy ſelfe be deprived of that, whereof thou art ſo worthy, as, if we doe it not, we charge our ſelves with unthankfulnes and wrong. Grant (O Lord) I beſeech thee, not for my deſerts,

deſerts, but for thy mercies ſake, grant to my ſinful ſoule, that it may love thee; not according to that which it hath done, but according to that which thou haſt deſerved. Grant (I ſay) that I may be worthy to give that, which thou art worthy to receive: ſo ſhall I be worthy of that, whereof now I am unworthy.

Vile creature that I am, where is my humility? that I dare demand that exceeding excellent gift of thy love? Alas, poore wretch! what ſhall I doe? thou haſt created me, that I ſhould love thee; thou didſt dye, that I ſhould love thee, thou haſt commanded me to love thee; thou haſt threatned me, if I doe not love thee; thou haſt given me Sacraments and other meanes to inflame me with thy love. In regard of my ſelfe, it is much, I grant, that I deſire; being altogether unworthy to ſpeake unto thee. Howbeit, thou art ſo bountifull and magnificent a Lord, and beareſt ſuch a favor towards us; that he doth thee in-

injurie, and provoketh thee to anger, who asketh only ſmall things of thee. It becommeth thy greatneſſe, and thy goodneſſe bindeth thee to beſtow noble gifts. Upon confidence therefore both of thy liberality and of thy love, I will ſpeak
14 againe unto my Lord, although I be but duſt and aſhes; I will ſpeake againe unto him, who hath not only licenſed, but provoked, yea, *commanded* us to *demand* of him.

O Lord our God! O gracious, O Almighty God! is it not better that thou ſhouldeſt freely give me what I have not deſerved, than that I ſhould unthankfully yeeld to thee what is thy due? The one whereof would be a property of thy mercy; the other an effect of my injuſtice. Give therefore unto mee thy grace, that I may returne unto thee thy due? beſtow upon mee thy mercies, that I may commit againſt thee no injuſtice; doe unto me above my right, that thy ſelfe receive not from me any wrong: be liberall to me, that I may not be injurious to thee. Give

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(O Lord) give unto my soul abundance of thy love, which I do iustly desire; that I may not be unthankfull to thee, which thou mayest iustly punish.

We have many motives, O gracious God, to induce us to love thee, 15
As *first*, thy goodnesse, which is equall to thy being, and that is infinite. Which so long as wee travell in this vale of teares, we are unable to behold in it self, but only in the glasse of thy creatures, and by the variety of benefits which thou heapest upon us: in whom also the same goodnesse hath created a will, naturally inclined to love that which is good. For betweene the will of man, and goodnesse, there is so strict a marriage, that it cannot cast the armes of affection about any other thing. And if at any time it committeth adultery, by embracing evill; it is then deceived with some appearance of good.

Secondly, we are provoked becanse 16
of thy beauty: which is the fountaine that feedeth; the Sea that

ſwalloweth all other prrfections and beauties. And as the ſea not onely receiveth the waters of all ſtreames, but hath proper waters alſo in far greater abundance: ſo not onely the beauties and perfections of all creatures, whether viſible or inviſible, are more cleare and conſpicuous in thee, then in them; but thou haſt alſo an infinite beauty, peculiar to thy ſelf, (in beholding whereof the Angels are inſatiable) which thou haſt not communicated to any of thy creatures. All other beauties are particular and finite; but thine is univerſall, and infinite; exceeding them in a far higher degree, than the light of the Sun exceedeth the light of all the Starres joyned toge her.

17 *Thirdly*, we are provoked by thy love to love thee; which is cauſed by thy goodneſſe, and manifeſted by thy benefits. For, goodneſſe is the fountaine from which love flowes; and it is a property of love, both to deſire, and to doe well to the party that is loved. Lord, thou loveſt all thy

thy creatures, to whatsoever likenesse they were made: how much more lovest thou man, whom thou hast formed after thine own Image, and for thy self; and for whose use all other things were created,

Further, we are almost enforced to love thee, by reason of the neere conjunction, which is between thee and us: because by grace thou hast made thy self our Brother, our Father, our Spouse: and that with such perfection, that the same degrees being knit by nature, are but a shadow and representation thereof. Neither is this conjunction the lesse, because it is common with many; for thy vertues are infinite, and sufficient for all: even as the light of the Sun, although it shineth to all, yet doth every man so much enjoy it, as if it shined to him alone. 18

Againe, our dependency upon thee, doth call upon us to love thee. For we do all depend upon thee: first, for our beginning; because of thee wee have our being: secondly, for our continuance; because we

are preſerved by thee: thirdly, for our end; becauſe thou art our abſolute perfection, our higheſt happineſſe, our laſt end: which is alwales loved, without either rule or meane: becauſe it is deſired for it ſelfe, and not in regaed of any other. Whatſoever we have, we have received it from thee; whatſoever we want, we expect it from thee; untill thou haſt brought us to the higheſt point of our perfection; Even to be partakers of thy divine felicity, and to reigne with thee in immortall glory. To other creatures, thuu haſt given their accompliſhment at once, and furniſhed them preſently with their perfections: to us, thou haſt given more things for the preſent, than unto them all; but our perfection thou haſt reſerved, for times to enſue. Many large benefits thou haſt beſtowed upon us, in this World; but our felicity thou haſt reſerved, for the World to enſue: not to keepe us poore, but to make us humble; and that we ſhould not onely love thee for thoſe things

which

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which we have received, but depend upon thee for those which we expect.

And because *likenesse* is a great cause of *liking*, and of love, thou hast formed our soules after thine own likenesse; as well in substance, and manner of being, as in the understanding, and manner of working: Thou art a Spirit, invisible, and immortall; and so are they. Thou hast understanding, memory, and will: and the same powers hast thou imparted to them. Thou art most perfect goodnesse, holines, and vertue; and this image didst thou draw in our soules; but by the malice of the Devill it is much defaced. Thou being a most pure and simple substance, art entire in the whole world, & entire in every part thereof; our soul likewise is entire in the whole body, and entire in every member thereof. Thou being one, workest all things in all creatures; and our soul being one spirit, hath so many severall operations in our body, as it hath Organs and mem-

bers whereby to worke: In regard of which variety of operations, it beareth a nearer resemblance of thee, than do the Angels. Thou art infinite in every respect: our soules are in many. And namely, in capacity; because nothing can satisfie it, but only thou in continuance also, because it never determines: and lastly, in wisdom and understanding, wherewith it is never so full furnished, but it hath power, both to apprehend and invent more; being never exhausted of diversities of devices, whereby it either imitateth or supplyeth nature.

21. Hereupon I feele in my heart a weak warmenesse of thy love; but my prayer is, that the coales were throughly kindled with desire, and blowne with delight into a full flame. O sacred fire! how comfortably doest thou burne? O loving Light! how sweetly doest thou shine? How desirous are thou more and more to burne, whom thou doest enflame? How are they delighted, whom thou dost enlighten?

Alas?

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Alas! how late have I loved thee? 22
O beauty most exceedingly both ancient and fresh! how late have I opened mine eyes unto thee? and yet, alas! how little do I either love or see thee? O infinite goodnes thou deserveſt to be answered with infinite love. Wherefore I beseech thee, (O Lord!) by thy precious wounds, from which gushed out the streames of our redemption; wound my sinfull soul with the pleasant Dart of thy love, which is continually cast from thy heavenly eyes. Strike Lord, strike with the two edged sword which proceedeth out of thy mouth; strike deep into my hard heart; pierce my senseleſſe soul, *part* all the inner *parts* of my spirit, that I may love thee; If not so much as to thee is due, (for that can no man do but thy self) yet fully so much as for me is possible: That by the violence 24
of this love, all externall loves being quenched, I may cry out with a pleasing complaint: *Stay me with flaggons, and comfort me with Apples, for I languish with love.* Can. 2. 5

O sweet Christ! O good Jesu! even for thy intercession sake, and for thy merits sake; I beseech thee, give me thy body, and pure, and chast love: to desire nothing but thee, only for thy self, without any respect of my particular profit: thy valiant love, to *maintaine* all labour, to *sustaine* any losse, that I may *attaine* in the end unto thee: thy diligent love, which is alwaies busied in matters pertaining to thy service: thy incomparable love, which contemneth all things, in regard of thee: thy pleasant love, which findeth delight in nothing but in thee: thy violent love, which may separate my soule from all other things, and unite it only to thee: untill I shall passe from this place of exile, into that Heavenly habitation: where beholding thy pure and perfect beauty, I shall never cease both to love and laud thee.

What madnesse is it, not to desire? what malice, not to requite the love of so powerfull and pittifull a Lord? how do I hate my self, if I love

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love not thee? For he loveth himself truly, who loveth thee: thee for thy self, and himself for thee. This is thy holy, and pure, and chaſt love; which doth not vaniſh, which is not vaine. O my God! thou art altogether love, thy nature is love; thou art more glorious in love, than the Sun is in light: thou art an infinite fire of love, from whom proceedeth the love of all thy creatures; even as the light of all the Starres is taken from the light of the Sunne. How then can my ſoule appeare in thy preſence, and not be enlightned, not inflamed?

O King of glory! ſuffer not, I pray thee, ſuffer not in me ſuch prodigious effects; that in the open light, I ſhould not ſee; that in the middeſt of the fire I ſhould not burn. Lord, thou didſt love us, when wee were thine enemies; and wilt thou deny us now to love thee againe? Thou haſt commanded us with our whole heart to love thee, and wilt thou not grant us ability to obey? All thy benefits, all thy

works call upon us to love thee; and ſhall we be ſo inſenſible; that their voyces cannot ſink into our ſoules? Shall not our ſtony hearts yeeld one ſparke of fire, at the blowes which they continually ſtrike? Lord, draw me neere unto thee, and then will my love take great increaſe: even as the neerer we approach the fire, the more heat we receive from it: and as the neerer that Rivers draw towards the Sea, the more ſwiftly they maintain their courſe.

Heare O my God! hear, O light of mine eyes increaſe my deſire, and grant my requeſt; ſtop not thine eares againſt mee, becauſe of my ſins: deſpiſe not to be beloved of thy poore creature. Give me, I beſeech thee, that which thou haſt commanded me to do, for I ſhall never be able to do it, except thou give me power. *Indue* my ſoule with thy love; *ſubdue* my fleſh with thy feare; that I may alwaies thinke
1 of thee joyntly, both with trembling and truſt. Settle the love of thee:

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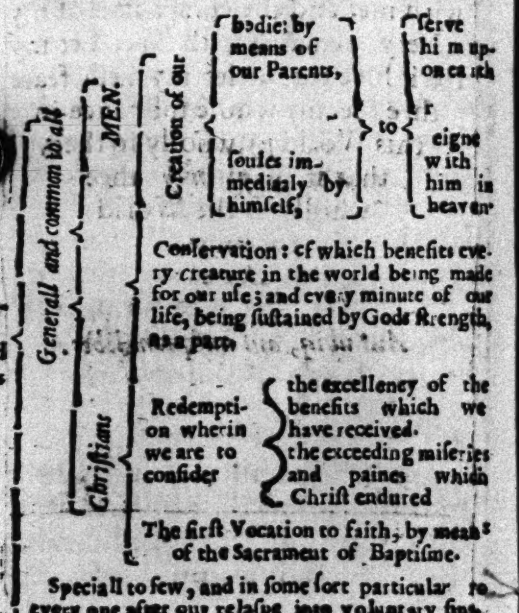
thee in me, and the care of me in thee: Let my prayer come unto thee, and thy pitty come unto me. Let the joy of thy happineſſe remain with me, and the compaſſion of my miſery: remaine with thee. Let my ſpirit love thee, let my fleſh feare thee: let my whole ſubſtance in this World *joy* wholly in thee; that it may *injoy* thee wholly in the World to come.

Amen

Aut ubiq, aut miſquam libet.

Although the benefits which we have received from God, are, as in value inestimable, so in number infinite: yet for some stay to our weake memories, in returning thanks, they may be reduced (as twiggs) to these branches following:

OF GENERAL BENEFITS,



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THE SECOND PART OF The SANCTUARY *of a troubled Soule.*

BY

Sir Jo. HAYWARD, *Knight. D. of Law.*

PSAL. 9. 18.

The poore shall not alwayes be forgotten, the patient abiding of the weake shall not perish for ever.

LONDON:
Printed by *Moses Bell*, at the East end of Christ Church. 1649.

To the Reader.

1. The state of the soule of man before his fall.
2. The state of man after his fall.
3. The state of the soule after regeneration.
4. The first cause wherefore the will is inclinable to sensuality.
5. A second cause of the same inclination.
6. Remedies against the naturall weakenesse or corruption of the powers of the soule.
7. Meditations and Prayers, inseparable twinnes.
8. Of imitating or collecting out of other Authors.

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MAn, at his first creation, had a reasonable soule, (the very breath of God) infused into him: wherein originall Justice (the Image of God) was most lively and lovely by Gods hand engraven. Hereby, all the powers of the soule were perfect and accomplished in their nature; being both able and expedite, for the orderly execution of their function. The reason and understanding were cleere; the will and affections ordinate; the sensuall faculties, not only restrained from evill, but constrained from evill, to be serviceable to good. So that reason had full power and dominion over the will, and the will did govern the sensuall appetites, being the meane to hold them in obedience to reason.

But when, by the fall of Adam originall justice was lost, when the Image of God was defaced in men; reason, which is the life of the soule, was much enfeebled; the will was disordered and depraved; the sensuall powers did tumult and break loose from their obedience, and have ever since run in their ob-

jects

jects with so violent a course, that commonly they draw their will after them. Which also flattereth feeble reason (as Eve entised Adam) to taste of the forbidden fruit; even to submit it selfe to the service of sensualities: partly, in contriving meanes for accomplishing that which it doth affect; and partly in framing, either justifications, or excuse, or concealment for the same. So as the first order of subjection and rule being inverted, or rather perverted, subverted, everted in the soule: the sensuall faculties had full dominion over the will: and the will did govern and guide reason, being the meane to hold it in obedience to sense.

3 And albeit after our regeneration, reason with assistance of the will, first enabled, then directed and governed by grace, recovereth some power over the sensuall faculties, that it may in some degree, and doth often reduce them to the first order of their obedience: yet for the most part it happeneth, that it is either weak, or unwilling to execute this power; and that especially for two causes.

4 The first is, for that the will, which is

Sa 5

is placed betweene reason and sensualitie, and apt to be applyed to either; contracteth the first familiaritie (which commonly is most sirme) with sensualitie. And this is done principally in our childish age, and partly also in the yeare of our youth: in which time the will is guided by sence, and is little or nothing commanded by reason. Whereupon it followeth, that the passions of sensualitie, being by long customs strong, familiar and pleasant to the will: and the first motions of reason, by reason of novelitie, weake, strange, and distastfull: it giveth it selfe fully to the familiarity of sence, and is afterwards hardly recovered to breake that amitie, and to knit into acquaintance with reason.

The second cause is, for that the sence giveth present payment of a certaine shadow, or shewe of good: namely, of some sensuall commoditie or delight; but the reward of reason, the true essentiall good which reason promiseth, and faith assureth, for a vertuous and religious life, is upon a day: nothing is present but onely hope, and some small earnest of the promise. Now, although we know that

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there

there is no comparison betweene these in value; yet this false shew so bewitcheth the will, that it is content to entertaine and imbrace the present appearance, and to desist from the pursuit of the true future good. And thus the will being depraved and drawne downe to the love of those things which are pleasing to the sense: reason is either so seduced thereby, that it is carried into the same course of sensualitie; or else remaineth so dejected in power, that it is altogether unable to restraine the will. Either the judgement is so blinded, that it cannot discerne what it ought to doe; or the strength so disabled, that it cannot doe that, which it doth discerne, and judge fit to be done.

6 Now to correct this naturall, either weakenesse or corruption of the powers of the soule, and to retaine them in the order of obedience, which is not onely just, but expedient for the soule: three exercises of Religion, are both proper, and also necessarie: Fasting, Meditation, and Prayer. Fasting, to breake the power of sensualitie; Meditation, to stir up and strengthen the forces of reason;

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ſon; Prayer, to invocate and implore grace, which onely is able to rectifie the will, and to curbe and controll the ſenſuall appetites.

The firſt of theſe is properly an exerciſe of the body; the other two are exerciſes of the ſoule. Faſting may oftentimes be ſeparated from Meditation and Prayer; and is then onely to be religiouſly uſed, when the body is thereby made more ſerviceable to the ſoule. But Meditation and Prayer are like Hypocrates *Twins; which did feed together, ſleepe together, joy together, weepe together, live together, dye together. Or like a paire of Turtles, whereof the one being taken away, the other will firſt languiſh, and afterwards dye.* 7

Prayer diſpoſeth our ſoules to Meditation; Meditation ſupplyeth matter to our Prayer: both give ſtrength and life, the one to the other.

Meditation prepareth our ſoules, and maketh them fit to receive God; Prayer inviteth that glorious gueſt: both entertaine him, and make him pleaſed to abide with us.

Prayer is the ſpeech of the ſoule unto God;

God; *Meditation is the ſpeech of God to the ſoule: both make a familiar conference with and converſing betweene God and the ſoule.*

For this cauſe I have endeavoured, in framing theſe devotions, (which are the beſt account that I can yeeld to the world of my Sabbath dayes imployment) ſo to intermix Meditation and Prayer, that they may ſeeme, as it were, twiſted into one thread. Alwayes to begin, and to end our Meditation with Prayer: ſometimes in the midſt of Meditation to breake into Prayer: ſometimes in the midſt of Prayer, to pauſe upon Meditation. Which courſe, how comfortable it may be to the conſciences and ſoules of other men. I certainly know not; I could but conjecture by my ſelfe.

What hath been my performance herein, I will neither extenuate nor extoll: there is nothing, but the goodneſſe of God, which I will extoll: there is nothing but my owne weakneſſe, which I will extenuate and excuſe. For other matters, let them extoll their labours, who are privie to their owne negligent endeavours: let them excuſe, who will

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make others privie unto the same. Onely, I will adde a few words for answer to those, who make light estimation of these and the like travells; upon conceit that they are collected out of other Authors.

First, the Argument having beene so long, so often, and yet never sufficiently handled, and to the worth; it is impossible that much should be said therein, whereof much hath not been spoken by others: And yet the varietie may be exceeding great: even as the same matter of wood and stone, is neither polished nor fashioned in all building alike.

Secondly, it is our niceness, or rather negligence in this point, whereby many writings are like the Plant Epheme-ron; *which springeth, flourisheth, and fadeth in one day. For in all faculties, their writings have been of longest continuance, who have made fairest use of other Authors. For mine owne, either judgement or opinion, as I doe nothing the more value the Spiders web, for that she draweth it out of her own bowels: so doe I not esteeme the lesse of the Hony-combe, because it is gathered out of many Flowers.*

The

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§. 1.

The ſinner examining the actions of his life, findeth himſelfe infolded in the ſnare of Gods wrath.

1 *HAbit of ſinne is dangerous to hold, and hard to leave.*

2 *Pleaſures of this life ſeeme far greater than they are.*

3 *All the time of our lives either ſinfull or unfruitfull.*

4 *Our beſt actions are beautifull ſinnes.*

5 *Whatſoever is unprofitable, the ſame is damnable.*

6 *All the good that wee have done, is inferiour to our bodily benefits.*

7 *Sins more unſavoury to God, than any thing unto man.*

8 *No place of avoidance from God.*

9 *Originall ſinne is all ſinne in power.*

10 *Our offences againſt God.*

11 *Our offences againſt our Neighbour.*

12 *Weakneſſe and offences in our ſelves.*

13 *A ſinner may be ſaid not to live.*

14 *Our facilitie in ſinning.*

15 *Our beſt actions examined.*

16 *Good inſtructions badly regarded.*

17 *Our devotions ſhort and abrupt.*

18 *How ſoone wee are weary of divine exercíſes.*

19 *Our ostentation, our coldnesse, our errors, our defects in doing good.*

20 *Our curiositie in matters of Religion.*

21 *Not any one of our actions justifiable before God.*

22 *Sinne, the death of the soule, and the life and soule of death.*

23 *Death is to be adjoyned to our life.*

24 *Pleasures of this life most deceitfull enemies.*

25 *Contempt and abasement of our selves, not onely to be endured, but desired.*

26 *Griefe for want of griefe.*

O My Soul! O weak! O wretched Soule! feeble to all goodnesse, able to any evill; retire thy self a while, from the tyring travels of this life; lay downe the loade, both of heavy cares, and light conceits, with which thou art extremly clogged. Remove the velle from thine eyes, wherewith thou hast been carried blindfold, without any true either light or guide; in all thy endeavours, in all thy desires: in danger to step into every pit of habituall sin, wherein it is fearfull to continue, and out of which it will be hard to arise. Ga-

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Gather together, O my ſoule! gather my ſcattered thoughts together, from ranging after the light and looſe pleaſures of this life; much more eſteemed of thoſe who hunt after them, than of thoſe who have them: being like certaine Apples which grow in *Judea*, faire in ſhew, but turning in touch to a filthy fume. Withdraw thy ſelfe into thy ſelf, even into the moſt ſecret cloſet of thy Conſcience; ſhut out all things but onely GOD, who both filleth and encloſeth all things. Conſider before him, the nobility both of thy ſtate, and of thy end; and examine diligently, how anſwerable thy workes are to the worthineſſe of them both. Say now to the world, as *Jacob* once ſaid to his Father-in-law *Laban*; Theſe many yeares have I ſerved thee, and with exceeding both ſtudie and paines followed thine affaires: it is now time to break from thy bondage, for elſe wilt thou ſend me emptie-handed away. 2

Certainely, If I ſhall diligently examine my actions, if I weigh my

wayes, if I try the foottepes that I have trodden; I shall finde, that the whole time of my life hath bin either sinfull, or else unfruitfull: and if I have done any thing that seemed good, it hath been in such sort, either counterfeit or corrupt,
3 or some wayes unperfect; that it was no better than a beautifull sin.
4 For wherein have I spent my childhood? wherein my youth? wherein all the dayes of my life that are past? how have I employed my worldly estate? how my health? how my naturall forces and abilities? how have I busied both the powers of my soul, and the parts of my body, which thou hast given me? the one to know, and the other to serve thee. How? but either in idlenesse, or evill; either in committing sin, or in doing nothing.

Therefore, O wretched soule! all the actions of my life have been either hurtfull, or else unprofitable; either *depraved* with evill, or *deprived* of good: And if thus, contemptible; if so, damnable. But if they
5 be unprofitable, wherefore doe I

not

not account them also damnable? Is it not true which the Truth hath said, That every Tree which bringeth not forth good fruit, shall be hewne downe, and cast into the fire? Did not Christ curse the Fig-tree, which did bear leaves and no fruit? was not the idle and unprofitable servant condemned, for not imploying and increasing his Talent? Shall not our careleſſe, either negligence or contempt of the Service of God, be the greateſt piece of evidence, which Satan will bring against me at the dreadfull day of Judgement? According whereto sentence is already drawne against the damned; not for *committing* any actuall evill, but only for *omitting* to feed the hungry, to cloath the naked, to harbour to stranger, to visit those that were imprisoned or sicke. And doe I then esteeme it sufficient, that I have sometimes abstained from evill, if I have not also done that which is good?

Mat. 7. 10. *Mat.* 11. 14. *Mat.* 25. 31.

Mat. 5.

No, no, I received my life for the service of God; and I must be ac-

comptable how every minute of my time hath been employed to that end. If it were possible for me not to commit any sin, it will be sufficient to condemne me, even that I lived; if I were not both alwaies & entirely busied, in discharging some piece of duty towards God.

And yet, if all the good which ever I have done, were laid together, set cleare either from corruption, or from defect; yet is it nothing to the bodily benefits which I have received. In regard whereof, I have been like an unprofitable Beast, which eateth more than it earneth: insomuch, as it may be said to me, as *Abraham* said to the rich Glutton tormented in Hell; *Sonne, thou hast received* (the reward of all) *thy good in this life.* Luk. 16

What man would endure? what man could forbeare that creature, which is not only unprofitable, but noysome unto him? But thou, O gracious God, hast not only endured, but expected me; thou doest not forbeare only, but favour and feede

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feede me; more unprofitable than any living creature, more noysome than any dead.

Out upon me, wretched soule! full both of vanity, and of ignorance; full of infinite miseries, and (which exceedeth all miseries) full of infinite unsavoury sins: whereby I am made more vile than any Beast, more abominable than any Dung or Carrion, worse than any thing which we commonly call naught. For nothing can be in worth so contemptible, in filthinesse so intolerable to men, as a sinfull soule is unto God. 7.

What doe I then? What thinke I? Into what a dumpe am I driven? O my God! what shall I say, now I am before thee? Being like those who have immoderately stuffed their stomacke with Onyons and Garlick; whom no man will heare speake, for the strong stinke of their breath. With what Iron eyes, with what flinty fore-head shall I sustaine the presence of thy Majesty; who art both Judge, and Party, and

Witnesse against me? And, alas! I have lesse hope to avoid thy presence, than I have heart to abide it. Thou didst follow *Adam*, thorow the thicke bushes; *Jonas*, into the bottome of the Sea. *David* did not thinke Heaven so high, Hell so low, the whole world so wide, that it could afford any place, either secret or distant enough, to avoid thy pursuit. How then shall I answer thee, whose presence I am so little able to avoid, or abide?

9 For, besides my originall corruption, which is (in power) all sins that are; I have very much, yea, altogether failed in duty, against thee, against my neighbour, and against my selfe. I have forgotten thee, I have contemned other men, I have not either remembred or regarded any thing but my selfe.

Toward thee I have beene unthankfull for thy benefits, rebellious and stiffe-necked in yeelding to thy Inspirations, unreverend and negligent in matters pertaining to thy service: Which either I have left

left undone, or else have performed them, neither with such readinesse, nor pure intention as thou doest require; intermixing alwaies some regard, either of estimation or advantage to my selfe. I have been more respective of civility, in offending the meanest friend of this life, than of Conscience in offending thee; and have been more restrained both by shame and by feare, from committing a filthy fact in the view of man, than before thy pure and piercing eyes. I feared men more than thee, because I was blinde, and did not see thee; I had only fleshly eyes, and therefore did only regard the sight of men; but I was spiritually blind, and therefore observed not thy divine presence.

For all the treasure of graces, which thou hast bestowed upon me, I have not returned to thee the tribute of glory; but have vainely and falsly usurped to my selfe the prerogative of praise, which did in right pertaine unto thee. I have not been provoked to love thee for thy

goodneſſe, to feare thee for thy Juſtice; to truſt in thee for thy power. My little love hath appeared, by the little paines that I have taken for thy ſake; my little feare, by the great and manifold ſins which I have committed; my little confidence and truſt, by the tempeſts of my minde, upon any troubles that have hapned to me; not ſtaying and ſetling my hope upon thee. How have I contemned? how have I grieved thee? in ſuffering thee to call upon me in vain? Never anſwering, never accepting thy heavenly motions? Thou haſt revealed thy will unto me, yet ſo often as my will hath encountered therewith, either by falſe interpretation, or flat reſiſtance; my will hath prevailed, and thine hath taken the overthrow. Finally, if I make a true account between thy Law and my obedience; why, then am I the Foole, who hath ſaid in his heart, *There is no God.*

11 Towards my Neighbour I have been hard and ſevere; not loving him

him, as thou hast commanded us to love one another, like members of one body, which receive life by one spirit. I have had no sense of sorrow for his adversities; and have been so far from relieving either his troubles or his wants, that I have scarce pitied him; and sometimes both by speech and action, have been both offensive and grievous to him. I have abased my superiours, by flattery; my inferiours, by contempt: bearing my selfe for the most part, as an Emmet to the one, and as an Elephant to the other. As for my equals, I have either put my selfe before them, or else prosecuted them with extremity of disdaine. I have been sharper sighted into all mens vices, than into their vertues; being easily carried to aggravate the one, and extenuate the other: and scarce have I communicated with any, but some part of my talke hath been of other mens lives.

Now, if I put my hand into my own bosome; oh! how leprous shall I

pull it forth again? what shall I find that my heart hath been, but a puddle, wherein filthy thoughts, like swine, have alwaies bin wallowing?

What hath my mouth been, but a vent, to breathe forth the putrified savour of my Soule? what have mine eyes been, but the windowes? what my eares, but the doores of destruction and death? My understanding hath been quicke to represent to my will, both instruments and occasions to sin; my will hath been as a common Curtizan, imbracing every occasion which hath been offered; my memory hath bin a store-house of corruption, whereon my wicked fantasie hath fed. All the parts of my body, all the powers of my soule, have altogether been imployed in sin: all my life, motion, and being, have been a continuall provocation of him, in whom I live, move, and consist. And as many members being united, make one whole and entire body; so all my actions laid together, do forme in me one body of sin.

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I have been too lightly carried, by the policy and strength of the Divell against me; by my own lusts, either raging or tickling within me; by the world, outwardly either flattering or pursuing me. I have alwaies had one of those six things which thou abhorrest; *Swift to commit evill.* I have ever esteemed forbidden fruit most faire, forbidden pleasures most sweet, forbidden waies most secure. Pro. 6. 18.

I have not observed either decency or sincerity in my behaviour; but all my conversation hath been cloathed in vanity. In opinion I have been obstinate, in judgement sudden, in good purposes inconstant, in will stubborne and stiffe; heavie in good, head-long in evill; full of waste words, ready to derogate from others, and to frame praises to my selfe; apt both to give and to take offence. In humility I have been false, in desires violent, in hate implacable, in jesting sharp, rash in censuring, peremptory in talking, fastidious in hearing, haughty

haughty to governe, hard to obey; being more ready to interpret, than to execute that which hath beene commanded.

I have burned more than the mountaine *Ætna*, in the raging flames of my affections. What vanity have I not bin greedy to behold? what have I seene, whereon I have not feasted my inordinate desire? what have I desired, which I have not been eager to effect? how lively have I felt the tickling of ambition and vaine-glory; and dissimulation, serviceable to them both; in labouring to cover my defects, and to make me seeme other than I am? How greedily have I pursued the commodities and pleasures of this life? wherein my desires have bin so far from being satisfied with thine allotment, that the whole world hath seemed too little to suffice them. I have been in some sort more proud than *Lucifer*, more presumptuous than *Adam*. For they being in a high degree of beauty and perfection, had some motive to

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presume and thinke well of themselves; but I, being bred (like certaine flyes and wormes) onely of putrifaction, being a vessell of most vile filth, have notwithstanding presumed to rebell against thee. I have shaken off thy obedience, and assumed a licentiousnesse to live according to my proper lusts. I have affected praise in all my actions, as though I had been like thee; who onely art to be praised in all thy workes: And if thou hast either crossed my purposes, or not fulfilled my desires I have been stirred to storme against thee, as if thou hadst been one of my servants.

Oftentimes upon injuries offered me, partly provoked, and partly light; a thicke swarme of thoughts have made a tumult within me. Hereupon, pensive, and blinde, I sought occasion of revenge. I multiplied counsailes, I mustered all malicious conceits: and when I had no man present, I formed within my self a set contention. I considered what was said or done against mee,

I framed both action and answer thereto; exercising my minde in an idle and imaginary revenge; whereto I wanted both opportunity and power. So I have been often carryed by covetousnesse and ambition, to please my self in the vain conceits of riches and honour; alwaies immoderate, and many times impossible. In the use of meats and apparell, under the colour of necessity, I have prosecuted my pleasure; and that which would have been sufficient for the one, was little or nothing for the other. In a word, I have not endeavoured to *abstaine* from any pleasure, or to *sustaine* any paine: the most light delights have swayed my judgement; the most trifling troubles have been sufficient, not onely to vex, but to overwhelme me.

13 Alas! how swinishly have I lived; nay, it cannot well bee said, that I have lived at all. Having my soule alwaies either buried, partly in sleepe, and partly in sloth; or else so busied in the cares and considerations of the false, either pleasures,

or necessities of this life: that I have ever wanted, sometimes minde, sometimes time to thinke upon thee and to do any thing worthy the spirit and dignity of man. O dead life! O obscure light of understanding! wherewith I have bin carried forth, forgetfull of things past, negligent of things present; improvident for things to come. I have not reflected any thing past, but injuries or losse, nor regarded any thing present, but the contentment of my *adverse* and *perverse* will; not projected for any future thing, but revenge, or pleasure, or estimation, or gaine. I have been studious, I have beene industrious in this unprofitable pursuit, wherein my gatherings are of no better reckoning, then is a building upon sand; then an Image of Snow set against the Sunne; then a heape of dust, subject to dissipation by every winde. Insomuch as I may now justly complaine with Saint *Peter*: *I have travelled all the day, and taken nothing.* Luke 5.

And as for the manner of my sinning 14

ning against thee, I have so oft hard ned my conscience, and cast away so farre all shame, that I made no more scruple to sinne then to speak. Being carried against thee, with such facility; yea boldnesse; yea contentment and delight: that I could not have done more, if I had expected no other life, if I had feared no judgement, if I had beleeved no God: But, as if I had been perswaded, that all the points of Christian beleefe were meere fables, and not Oracles from those divine lips, that will not dissemble, nor connot erre

15. Let me bring the best of my actions to a true touch. All my devotion hath beene gilded with hypocrisie: I have rather seemed then been religious: having the voyce of *Jacob*, and the hands of *Esau*, in profession one thing, in practise another. I have beene like the Serpent, which often changeth his skin, but never disgorgeth his poyson. I have entertained many vices, under the shew and terme of vertues: as vaine science

ence for true wiſedome; cruelty, for juſtice; raſhneſſe, for reſolution; cowardize, for warineſſe; obſtinacy for conſtancy; covetouſneſſe, for frugalily; baſeneſſe, for humility; pride, for generoſity; lightneſſe for affability; preſumption, for hope; unadviſedneſſe, for zeale; diſtruſt, for feare: and generally, wanting either judgement, to diſcerne, or will to embrace the true meane, I have alwaies runne into one of the extremes: never endevouring to *reforme* any vice, but only to *conforme* it to ſome appearance of vertue.

And although I have received many good inſtructions, yet was I like the Sea, which neither the rivers nor raines that fall into it, make any thing the ſweeter: or like the lean Kine which *Pharao* ſaw in his dreame; which after they had devoured the fat Kine, remained notwithſtanding as ill-favoured and leane as they were before. When I have been particularly and plainely reproved for any evill, I would 16 Gen. 41

would either craftily, if not excuse, yet extenuate it; or else boldly sometimes deny, sometimes defend it; or else maliciously reproach them who reproved me: or if none of these, yet did I never thankfully accept and carefully regard it. Or if at any time I have beene touched thereby, with some sense of conscience for my sinne, yet have I not left it: and so by reiterating my sinne, have provoked thy wrath more deepely against me.

17 If I have set into any course of Christian exercises, I have presently broken the thread, and intermitted the continuance thereof: soone loathing the very *Manna* of heaven, the true streames of Paradise; and lusting againe after the Onyons of *Egypt*. And as one who taketh hot coales in his hand, and presently casteth them away, hath no sense of their effects: so I have so lightly touched the mysteries of salvation that I have scarce felt from them, any heate. They have beene to me as meat swallowed downe without chew-

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chewing, and passing thorow me without digestion; so farre either from increasing or maintaining strength, that it doth rather endamage health. I have wearied my selfe, I have lost my time in going forward and backward, in rising and falling, in building and pulling downe, in rolling (as it is said) the stone of *Sysiphus*; in purposing, and not pursuing; in attempting, and presently shrinking back. I have turned my minde (like the Whether-cock) upon the least puffe of every occasion; I have changed it (like the Camelion) into so many shapes and formes, as accidents have beene offered to me: not considering how dangerous is it to conceive good inspirations, and not to bring them to full effect. I have worne out my whole age onely in beginning; I have alwaies failed almost in the essay.

When I have setled my selfe to devotion and prayer, O good God, how tedious hath the time seemed, how irksome hath the exercise been unto 18

unto me? How dull, drowſie have I bin therein? How were my thoughts diſtracted? What haſt have I made untill I had given over, to attend ſome other buſineſſe or delight, which was more agreeable to my taſte and liking? By this meanes, my prayers have been like the drink which was offered to my Saviour, Wine mingled with myrrhe and Gall: and I have been as one of *Pilates* ſervants, who bowed their knees to Chriſt, and ſaluted him King; but therewith ſmote him, and ſpat in his face.

When I have done good unto any man, I have not forborne to boaſt thereof; I have bin like the Henne, which cackleth at every egge that ſhe layes: inſomuch as the thiefe of vaine-glory hath ſtolne away the acceptation of that which I have done. In performing any other good worke, with what coldneſſe have I been carried? With how many either errours or defects hath it bin fraughted? And if it be true, that thou regardeſt, not ſo much

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much the actions, as the intent; how many of my works have been ſo free from vain reſpects, that they ſhould be, I will not ſay acceptable, but tolerable in thy ſight? For I finde that I have been moved to doe them ſometimes at the importunity of others; ſometimes for cuſtome and for manner ſake; ſometimes for my own particular, either eſtimation or contentment; never ſincerely for the love and ſervice of thee. I have never either loved or ſerved thee alone; becauſe I have not loved and ſerved thee for thy ſelfe.

If I have buſied my ſelfe in talking or meditating upon divine matters, it hath bin rather in curious queſtions, then in points either neceſſary to inſtruct, or profitable to ſtirre me. I have been more ſtudious to enquire where Hell is, then how to avoid it. I have been more carefull to know. whether we ſhall know one another in Heaven, then either carefull or painefull how to come there. I have beene forward

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to learne, what thou haſt not eſteemed neceſſary to teach; I have had eares to liſten, where thou wouldeſt not have a tongue to ſpeake. To conclude then as I began. If I examine my actions, If I weigh my wayes, if I try the footſteps that I have troden; I ſhall not finde any one of them; one is a ſmall number, and yet I aſſure my ſelfe. I
21 ſhall not finde any one, that may be juſtified in thy ſight. My beginning was corruption, my continuance hath bin ſin; my end ſhall be death,
22 the reward of ſin.

O ſin! the death of the ſoule, and the very life and ſoul of death. I would not *repell* thee, when thou diddeſt preſent thy ſelfe, and after entertainement I am not able to *expell* thee. O void of all ſparkes of piety! O worthy to be lamented with no other teares then were ſhed for the deſtruction of *Jeruſalem!* Miſerable is the day of my birth, but more miſerable ſhall be the day of my death: for then all delights of this life will be turned in a ſmoke;

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to a ſhadow, to a dreame, to nothing; and then will be the beginning of everlaſting torments.

My ſoule is weary of my wicked life; I grieve to live, and feare to dye. What then ſhall I doe perplexed ſinner? but abſolutely neither, and in a manner both? Even to dye ſo long as I live. To live I ſay, in lamenting the errours of my life; and to conſume all the parts of my life to come, in bewailing every part thereof that is paſt. 23

I will therefore eſteeme both the pleaſures and preferments of this preſent life, my moſt deceitfull and flattering enemies. I will rejoyce only, when I can be ſorrowfull for my ſins; when all diſhonours and puniſhments run upon me for them. I will alſo take armes againſt my ſelfe, and be cruelly ſevere, both in puniſhing and deſpiſing this vile dunghill; the ſtinke whereof I am unable to endure. In all things, I will ſeeke nothing but the honour of God, and the contempt and confuſion of my ſelfe. And becauſe I alone 24 25

alone am not ſufficient to abaſe and abhor my ſelfe as I have deſerved, (becauſe man being in himſelfe either ſin or nothing, who can deſcend to the bottome of his miſeries, and contemne himſelfe as theſe two require?) I will therefore crave aide of all creatures in the world, and deſire to be deſpiſed by them; forſomuch as I have done the like to the Creator of them all. I will pray and provoke all men to take compaſſion on me, and will love them with true affection that ſhall help me herein.

26 But it is a great increaſe of my miſery, that I am not yet ſo ſharply touched with ſorrow, as both my preſent diſtreſſe and imminent dangers urgently require. It grieveth me me that I am not ſufficiently grieved for my ſins: but ſtill go on ſo careleſly affected, drawing in the delights of this world ſo ſecurely, as though I were utterly ignorant of mine own condition; as though I had already paſſed the day of my death, the day of my account, as though

though I had already escaped the paines of Hell, and did even now raign with thee in the state of glory. What doest thou? O unprofitable soule! O sinfull! O senselesse soule! wherefore art not thou more lively moved? What present taste of joy doest thou enjoy? What future either hope or expectation doest thou either feele or feed? Thy sins wrap thee in the wrath of God; and thy death, thy judgement, thy torment is at hand.

O condition! O times! And how then sleepest thou? O dull soule! not dull, but dead, if thou startest, if thou tremblest not at the sound of these terrours. Dry and withered tree, worthy to be cut down and cast into that fire, which doth alwaies burne, and never consume; Where are thy fruits? What hast thou ever brought forth, but sharp and sowre sins.

§. 2.

Of the severity of God against sin and how grievous every sin is which willingly we commit.

1. Gods severity against sin by example.
2. Gods severity against sin by his Word.
3. Multitude of sinners is no excuse for sin.
4. No sin is to be esteemed small.
5. Every sin is a contempt of God.
6. The lesse our sins seeme unto us, the greater is our contempt.
7. Sin breedeth in us a hate against God.
8. The difference between an Atheist and a sinner.
9. Sinners are in open hostility with God.
10. In regard of our selves, our sins are injurious to God many waies.
11. The losse which a soule incurreth by sin.
12. Wherefore eternall punishment is inflicted for a temporall offence.
13. The first reason drawne from the goodnesse of God.
14. God useth mercy towards the damned.
15. The second reason is drawne from the greatnesse of God.
16. A sinner only is rebellious against God.
17. Severe judgements of God against sin.
18. God declared his hatred against sin, by the sufferings of his Sonne.

19. A

19. *A Prayer.*
20. *The crucifying of Christ is the greatest action that ever was in the world.*
21. *Our life should be a dying with Christ.*
22. *Minds set upon matters of this world, are alwaies unfruitfull.*
23. *What God requireth of us.*

PEradventure thou ſuppoſeſt, that God noteth not the number of thy ſins. What he that numbereth thy haires, will he not note ſins? Conſider then, (O willing to deceive thy ſelfe) how ſevere and rigorous God hath declared himſelfe at all times, both by example, and alſo by his Word; as well in obſerving, as in puniſhing offences. This is manifeſt by the curſe which he caſt upon *Adam*, and upon all his poſterity, and (in a ſort) upon all creatures, for once violating one Commandment; by the drowning of the whole world: by the reprobation of *Eſau* and of *Saul*: by the deſtruction of *Chore*, *Dathan*, and *Abiram*, and of the whole Tribe of *Benjamin*: by the

punishment of *Moses* and *David*: and by the like judgements upon many others, whom God had more cause to spare then he hath to tolerate thee, for lesse and fewer sinnes also then thou hast committed.

2 *Deut.*10 *Heb.*10. 31. Hereupon it is said, that God is a just, a great, a terrible God, and that it is a horrible thing to fall into his hands. And although Christ came into the world in all mercy and mildnesse, with infinite love with inestimable liberality, to redeeme us; yet in the point of taking account for our actions, he professeth that he is a severe man; reaping where he sowed not, and gathering where he cast not abroad: punishing, not onely those, who either riotously, or negligently mis-spend his treasure, but those also who idlely refuse both to exercise and increase them. He threatneth damnation also, not onely to those who worke iniquity: but those likewise, who are not clothed with righteousnesse; whom hee shall finde asleepe; whom not attending his sudden comming;

Mat. 25 *Mat.* 3. 41. *Mat.* 22 13. *Mat.* 13. 33. 35. *Mat.* 25. 22.

with

with Oyle in their Lampes. He prescribed to the Ruler no other rule, whereby he might be saved, but by keeping the Commandements. He left also in charge to his Disciples, *to keepe his Commandements*, and to teach men to observe all his commandements whatsoever: otherwise they should be so far from loving him, that they could not know him.

Luke 18. Mat. 19. 27. Joh. 14. 1. Mat. 28. 20. Joh. 14. 2 1 Joh. 2

Further, he hath either threatned or warned us, that whosoever shall break one of the least of his commandements, he shall be called the least in the Kingdome of Heaven. That his creditors must pay the uttermost farthing: That wee shall be called to a most strict account; *insomuch as not so much as* an idle word, as our errours, as our very righteousnesse shall escape judgement: that all other respects set aside, every man shall be dealt with all even as he hath done, that the way is so hard, and the gate so straight which leadeth to life, that few shall either finde or follow it.

Mat. 5. 19 Mat. 5. 26. Mat. 25 Mat. 11 36. Eccl. 19 Luk. 12 Mat. 16 27 Mat. 7. 3

But thou wilt say, perhaps, that

3.

there are, if not greater, yet more ſinners beſides thy ſelfe; and thoſe alſo not of the meaneſt ſort. Ah foole! doth he deſerve a leſſe puniſhment, who killed an innocent accompanied with others, then he who murthereth an innocent alone? doth a man endure leſſe paine, if he burneth with many, then if no other burn but himſelf? This is indeed the accompliſhment of abſurdity, to ſuppoſe that one ſinner ſhall beare out onother: for herein alſo might the divels receive comfort, becauſe they are many. But it is rather an aggravating of thy ſinnes, that having examples on both ſides ſet before thee: thou haſt in thy corrupt choiſe followed, not the beſt, but the moſt: that having company of both ſorts offered unto thee, thou haſt joyned thy ſelfe to the great men, rather then to the good: that underſtanding both the importance, and neceſſity of the danger, thou didſt weakely want, either will to abhorre, or endeavour to decline it.

Mat. 5.8

But

But thou ſuppoſeſt, peradventure, that thy ſinnes are not great; and therefore, although they may be ſeverely examined, yet ſhall they not be ſo ſharpely puniſhed. *Sinnes not great?* I would the greater Judge would ſo eſteeme them: I would I could rightly ſay ſo: I would indeed it were ſo. And yet a City may as well be taken at a little hole, as at the large Gates; a man may as ſoone be drowned in a ſmall River, as in the maine Sea; a Souldier may as readily be ſlaine by a round bullet, as by a long Speare; and thoſe ſins which we eſteeme not great, are alwaies ſufficient enough, and ſometimes moſt dangerous in working our deſtruction. 4

But how dare a man account any ſin to be ſmall? is not every ſinne (by prevarication) an opprobrious rejecting of God? And can it be a ſmall offence to diſhonour, to deſpiſe ſo great a Majeſtie; and one who is ſo exceedingly both beautifull in himſelfe, and beneficiall towards thee? Conſider then, O

wretched soule! either maliciously blinde, or grossely ignorant, what an intolerable injury thou offerest to God, by every sin which wittingly thou doest commit; and that as well in regard of him, as also in regard of thy self.

In regard of God, every sin is injurious, by reason partly of the contempt, and partly of the hatred which by that meanes is occasioned against him.

For as in every other election, so whensoever with advisement thou givest consent to sin, thy understanding entereth into an actuall deliberation; although at all times thou doest not discerne it in weighing the sweetnesse of the sin, which thou art about to commit, with the favour and friendship of Almighty God, which thereby thou must assuredly lose. And having deliberately ballanced them both, thou reprovest the wisedome of God, and shakest off thy obedience to his order and disposition; preferring before it the law of thy lusts, and bearing

ring thy self rebellious against him: thou contemnest that infinite goodnesse and grace, which ought of all creatures to be affected; and shewest thy selfe ungratefull to his love, which with all submission thou art bound to imbrace.

Now what greater indignity can be imagined, then so vilely to value the Majestie of God (to which, as to their last end, all men ought to referre their actions) as to take from him the honour and crowne of being the last end, and to conferre the same upon a vanishing pleasure? as to preferre a vaine point of estimation, a trifling delight of advantage before him? and (as God himselfe complaineth by his Prophet) *To dishonour him for a handfull of Barley, and for a piece of bread?* Insomuch, as the lesse thy sinne seemeth unto thee, the greater is thy contempt, in forsaking him, to pursue it; in rejecting him, to enjoy it. What like injury was ever offered unto Christ in this world? That of *Judas* selling him? But *Judas* sold him 6

him for thirty pieces of ſilver: and thou many times for a baſe and beaſtly pleaſure. That of the Jewes in refuſing him, and chooſing *Barabbas?* But they refuſed they knew not whom; and thou knoweſt whom thou doeſt refuſe. Finally, *Judas* ſold; and the Jewes rejected Chriſt but once; but thou doeſt both, ſo often as with deliberation thou committeſt any ſin.

7 And it is not only a careleſſe contempt which a ſinner beareth againſt the majeſty of God, in valuing every vanity above him; but therewith alſo ſuch a cruell hate, that he would (if he were able) diſarme him of his authority, pull away his power, and even caſt him out of his ſtate; ſecretly wiſhing (howſoever hee carrieth his countenance and ſpeech) that there were no immortality of the ſoule, no account of our actions; no reward, no revenge; and (in a word) no God to puniſh ſin: that hee might more boldly bathe himſelfe in the imaginary contentments and pleaſures

ſures thereof. For which cauſe there ſeemeth to be no great difference between an Atheiſt and a ſinner: becauſe, as the one thinkes that there is no God; ſo the other wiſheth that there were none.

Hereupon God, who exactly feeleth the pulſe of our hearts, who ſearcheth the moſt ſecret thoughts, and ſeeth this traiterous affection of ſinners againſt him; declareth them for his enemies in divers places of the Scripture, and denounceth open hoſtility againſt them. As namely, where it is ſaid, that hee hateth both iniquity, and thoſe who worke it; that all the thoughts, words and works of the wicked, even their good actions alſo, are abominable before him: inſomuch, as he cannot endure ſinners to praiſe him, or to talke of his Teſtament, or to prophane his Name with their unleavened lips. The Prophet *David* ſaith: *Loe, thine enemies (O Lord) Loe, thine enemies ſhall periſh: and all the workers of iniquity ſhall be deſtroyed.* Alſo the Lord himſelfe

selfe thus threatneth the wicked, thus thundereth against them, in these tearmes do openly defie them:

Deu. 32. 41 *If I whet my glittering Sword, and my hand take hold on judgement, I will execute vengeance on mine enemies, and reward them that hate me; I will make mine Arrowes drunk with blood, and my Sword shall eat flesh, when I begin to take vengeance of the enemie.*

10 Now, in regard of thy self, thou offerest injurie to God, whensoever thou sinnest, in that thou doest thereby deface and mangle his lively Image, drawne by himselfe in the substance of thy soule. Thou prophanest his holy Temple, which hee hath cleansed and consecrated for himselfe; and makest the same a Dunghill of uncleane drosse, a very Denne of Dragons and Devils. Thou *expellest* him out of the just possession which hee held over thee, as a Father; and *compellest* him, as a Judge, to jayle thee by Justice. Thou dispoilest thy Soule of her riches, of her robes and heavenly attire; thou woundest it to the heart,

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and doſt very abominably both deface and defile it. Thou abuſeſt all the gifts and benefits of God to his diſhonour; like ungrate and ingracious debtors, who oppugne their creditors with their owne goods. For that underſtanding which God gave thee to meditate upon his Law, thou doeſt convert, or rather pervert, to deviſe how to tranſgreſſe it: the will which God gave thee to love him above all things, and thy Neighbour as thy ſelfe, thou doeſt defile with horrible hate: the tongue which he lent thee to powre forth his prailes, thou blotteſt with blaſphemies, and ugly oathes; thoſe hands which he framed as inſtruments to feed and defend the poore, doe waſte their ſtrength in crueltie and rapine: thy whole ſoule and body, all the faculties of the one, all the ſenſes and members of the other; thy abilities, thy health, thy ſtrength, thy life, which were appointed for the *holy* ſervice of God, are *wholly* imployed to his diſhonour.

Hereupon

Hereupon the Scriptures couclude that ſin maketh men miſerable; and that they who commit iniquity, hate their own ſoule. Becauſe, by embracing ſin, the ſoule loſeth; *Firſt*, the grace of God. with all the vertues and conſolations of the Holy Ghoſt, (eſpecially the comfortable gueſt of a good Conſcience) which doe uſually attend and accompany that grace; *Secondly*, it is caſt out of the favour of God: whereby it loſeth: *firſt*, his protection and providence in matters of this life; *ſecondly*, all expectation aud right of the joyes and felicities of the life to come. Aud upon the privation of all this good, it ſtandeth neceſſarily poſſeſſed with three contrary evils. *Firſt*, it is made ſubject to ſin, with all the impurities and horrours (eſpecially the ſting of a guilty Conſcience) which uſually attend & accompany the ſame. *Secondly*, it remaineth in this life, in the power and poſſeſſion of the Devill; who ordereth all the actions thereof, who directeth whatſoever it doth. *Third-*

Pſal. 10 *Pro.* 13 21.

11

ly, having renounced Christ, and made it selfe a persecuter of him: defiling and treading under foot his most precious bloud; it is engrossed in the Booke of Perdition, and abideth in terrible expectation of judgement end fire.

And that thou mayest not, O secure soule, either marvell or doubt, 12
that eternall punishment should be inflicted for a temporal offence; consider further, that every sin is so infinitely both heinous in it selfe, and hatefull to God, as it is impossible for any mortall wit, either to utter or understand. The reason hereof, consisteth in two points? one drawn from the goodnesse of God; the other from his greatnesse.

For the goodnesse of a party, as it doth much encrease the quality of an offence offered against him; so doth it cause in him an hatred of evill, answerable to proportion to it selfe: insomuch, as the better any one is, the greater is an offence committed against him; and the more doth hee hate and abhorre any evill,

vill. And therefore, as God is infinitely good, so is any sinne against him infinitely evill; so doth he infinitely both love vertue, and hate vice; and so will hee infinitely, in the end, recompence the one, and punish the other.

15 And hereby an errour appeareth, wherewith many are possessed; who, because God is mercifull, and good, are enboldened to presume to persevere in their sin. Assuredly, God is mercifull and therefore to be praised; God is good, and therefore most worthy to be honoured and obeyed. If thou dishonourest so good a God, the more thou shalt extoll his goodnesse, the more doest thou aggravate thine owne offence; thou doublest thy evill, in making his goodnesse the cause thereof. It is the part of Justice, to defend the dignity of this goodnesse, and not to suffer so high an injury to passe unpunished.

O unspeakable goodnesse of God! knowne by faith, pursued by hope, tasted by love, possessed by glory:

glory: O infearchable goodnesse! which justifieth the Law of eternall punishment for a temporall offence: than which, in the judgement of man, nothing seemeth more strict, nothing more rigorous. For seeing thou, O Lord, art a bottomelesse depth of goodnesse, an endlesse Ocean of mercies; as thou art liberall in rewards, so art thou pitifull in revenge; alwaies thy rewards are greater than our labours, and thy punishments alwaies lesse than our evills. Thy mercies are above all thy works: thou fillest all places with thy mercies. Not Heaven and Earth onely, but Hell also; which is the place of the rigour of thy justice. For no man dareth affirme, that thou usest not mercy towards the damned; and that their sinnes are not farre above their torments. How then may we say, that the paines of Hell, both endlesse and intolerable, are not onely just, but favourable, in regard of any temporall sinne? Thy goodnesse, O Lord, is so incomprehensible, that

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all the torments of Hell are to be esteemed a milde punishment, to him who shall presume to offend [illegible]

15 Again, the greatnesse of an offence is esteemed, according to the greatnesse and worthinesse of the party against whom it is committed; as the same injury offered to a Pesant, and to a Prince, standeth not in one degree, as principally of offence, so consequently, of punishment. Hereupon it followeth, that seeing God is a God of vengeance; *a great God, mighty and terrible*, who sitteth upon the Heavens, and presseth the Earth with his foote: *Whose looke dryeth up the depths, and whose wrath maketh the mountaines to melt*; Who with a word made all things, and with the same facility doth governe, and is able againe to destroy them: Who worketh all things, and is never destracted; who worketh alwaies, and is alwaies quiet. Who is in all places and never moveth; who both filleth and incloseth all things; Who sitteth in his throne of Estate, environed with

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with flaming Chariots, and casting a swift floud of fire from his countenance; whom many millions of Angels attend, and adore; Whose face is burning, whose lippes are full of indignation; whose tongue is a devouring fire, and whose breath is a violent floud. Before whom, the Starres are obscure, the Angels uncleane, all beauty base, all strength feeble, all knowledge vaine, all goodnesse either imperfect, or evill; all perfections farre more dimme, than is the Candle in the cleare Sunne-shine. At whose presence, all powers, even the Divels, stoope and tremble. Upon whose vertue, and will, all creatures depend: receiving the influence of some beames of his Majesty, whereby they doe both act and consist: and without which, they presently perish. Whereupon, (with a reverence composed of joy and feare) they all both honour and obey him, in accomplishing of those actions for wich they were created: except only a sinner, who imboldneth himselfe to rebell against 16

against him. In a word; seeing He is who He is; An infinite Being; in comparison of whom, all things that are, have no true being; as proceeding and depending altogether of him, who proceedeth and dependeth only of himselfe. Who only knoweth what he is; and the more inferiour we are to his Essence, the further we are from comprehending it: insomuch as he who thinketh fully either to describe or praise him, shall infinitely abase his greatnesse by the one, and his glory by the other. Seeing, I say, that the greatnesse of God is infinite; seeing also that every sinne which advisedly we commit, is not only a proud contempt of him, but a malicious blow set upon his face. It followeth, that the greatnesse or guilt of every such sinne is also infinite; and consequently, that it deserveth infinite both hatred and revenge, even equall to the Majestie that is offended.

17 Hereupon is grounded a Justification of many Judgements of God in puni-

thing ſinne; which in the ſhallow ſence and cenſure of man, ſeemeth not only ſtrange, but admirable, and almoſt incredible. As that for one proud thought againſt his Maieſtie, ſo many millions of Angels, created with exceeding priviledges of perfection, were caſt out of glory, and irrecoverably condemned to hell fire. That for eating the forbidden fruit, at the provocation of another, *Adam*, with all his poſterity yea, all creatures of the earth, were curſed. And although many are delivered from the guilt of that ſin; yet the chaſtiſement thereof, by many temporall miſeries, beateth grievouſly on them. Neither would the wrath of God the Father be ſatisfied, for the eternall puniſhment of that diſobedience; but by the ſufferings of his onely Sonne: Who, albeit he was both innocent, and infinitely beloved; yet, when he had ſubjected himſelfe in our fleſh, to his Fathers juſtice; yet ceaſed not to load him with labours and miſeries, to double many heavie blowes upon

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on him, untill he had layd downe his life, and ſurrendred his ſoule into his Fathers hands.

18 And that thou mayeſt (O my ſoule) moſt plainely perceive the ineſtimable hatred of the Father againſt ſinne, together with the liberall love of the Sonne toward thee; call to thy conſideration, what ſharpe and ſevere ſtripes the one inflicted, the other endured; that thou mayeſt be provoked thereby to order thy actions, with feare of that juſtice, and love of this mercie: otherwiſe to aſſure thy ſelfe, that thy charge ſhall receive incredible encreaſe, for contemning the one, and abuſing the other.

A prayer.

19 AND thou, O ſweet Saviour, make Clay againe with thy ſpittle, to anoint my eyes, that I may ſee the ſorrowes which thon dideſt ſuſtaine. Bring me, thy unworthy ſervant, into the Treaſurie of the true Temple; that I may behold what an

an offering thou hast made to thy Father for me: peradventure, I shall be stirred thereby to offer thee some two mites of praise, which thy goodnesse will vouchsafe to accept. I beseech thee, wounded Christ, to guide my understanding, that I may thinke of thee what I ought; and soften my soule, that I may feele what I thinke. I summon you, all the thoughts of my soule, that you presently appeare, and attend my Saviour in the greatest action that ever was in the world. For, the making of God, Man, was the most wonderfull worke that ever God made: and all actions are very shadowes, in regard of the crucifying of that God-Man.

Fixe your selves therefore upon him, (O my thoughts) with most steady attention, who was fixed for mee upon the crosse. Observe with a most constant view, all his members, all his paines; all his scornes and reproaches. Rest not your selves in the externall forme, but pierce to that which is within; For, under

der his wounds, blood, and other
defilements, much secret Mani-
is bid, which no man knoweth be-
but he that tasteth it. Stand before the
Table of the Crosse, with
dain at his Masters Table, with
shed fast eye upon his countenance,
and vigilent for every cruml that
falleth. Observe him, I say, not
riously with the people, nor careles
with the passers by; but circum-
and feelingly: For in vaine did he
suffer torments for me, if I do not
observe them, if I doe not under-
stand them.

26 O good Jesu! O the love of my
soule! open to me thy bloody side,
that I may collect therein my dis-
persed desires: let me esteeme the
poverty, the ignominy, the foolish-
nesse of thy Crosse, before all the
glory and gaine of this mortall life,
before all the wisedome and wealth
that this world can afford. Let thy
paines quench in me all purifying
pleasures; let the continuall me-
mory of thy sharpe and shamefull
passion, restraine my desires, from

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her rebrous partiall after worldly
vanities.

O sweet Jesu! I desire nothing
more in this life, than with thee to
be crucified; I would not live, but
to dye with thee, for I would not
live, but onely for thee: and if it
manifest, that I live not in thee, it
must dyell without me. Therefore,
O Lord Jesu! either take away my
life, or worke in my soule the effects
of thy death: for wherefore was I
borne, but to dye with thee? to
embrace thy naked body upon the
crosse, with the armes of all my
senses? to runne into thy wounds,
and there to settle mine abode? This
I must endeavour, this I do entirely
desire, with all the forces of my soule;
this I both pray for and pursue: for
this, I renounce all other things;
for this, I will forsake my selfe. O
sweet Saviour! feede me with thy
flesh, inebriate me with thy blood;
give me thy wounds, O Lord! and
I desire nothing else. For since I
am naturally inclined to love flesh
and blood, here is flesh and blood,

which I will alwaies both love and adore. They are my Physick, my food, my rayment, my riches, my ornament, my defence; they are my whole life; they onely are sufficient for me.

Gracious Lord, wherefore hidest thou thy selfe? wherefore hearest thou not thy distressed servant? Thou camest into the World to seek sinners, and wilt thou not by sinners be found? Thou hast given thy selfe unto me, and for me; and shall I not be partaker of thee? Thou hast made for me the Heavens, the Earth, and all the riches therein contained, but who desireth these things at thy hand? Take them, O Lord! take them all unto thee; and distribute them where thou thinkest meet: I have neither need of them, nor pleasure in them; they are not able to satisfie my soul. As the Mountaines which doe containe Mines of Silver and Gold, are alwayes unfruitfull; so are the mindes that are set upon them. I demand of thee nothing but thy wounds;

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wounds, nothing but thy blood; I esteeme all things base, in regard of thy ignominious death. This is all my want, this only I desire. I desire neither the plenty, nor pleasures, nor preferments of this World; but only thy wounds: my soul is desirous to enter into thy woonds, and to be refreshed with thy blood.

What am I! O desire of my soul! that thou shouldest not admit my poore petition? I am unworthy, I grant; to receive any favour from thee; but of thy goodnesse. I beseech thee, doe me that favour which thou didst to a Thiefe; that I may be crucified with thee, that I may suffer by thy side, that thy death may inseparably adhere to my life; that all my happinesse, all my hopes, may be fast fixed upon thy Crosse. For, as it was the greatest favour which thou couldest doe to us, to suffer for us: so is it the next, to give us licence to suffer with thee.

O good Jesu! what shall I returne to thee, for this thy passion? For it

is a greater benefit, that thou didſt dye for me; than that thou didſt make all creatures for me. What recompence then ſhall I give unto thee? For I have nothing, but from thee; neither can I do any thing, without thee. O my Redemption! I heare the cry hourely unto me; *Sonne give me thy heart*, My heart, liberall Lord: Why, thou haſt given thy ſelfe wholly to me; and ſhall I return nothing to thee, but my heart? Ah! how gladly would I give it thee? but it is ſo unquiet, and ſo uncleane, that I dare not preſume to preſent it before thee. But take it, loving Lord! take that whereof thou talkeſt; *command* that which thou *demandeſt*. And as S. *Peter* ſaid unto thee, when thou didſt waſh his feet; *Not my feet onely, but alſo my head and my hands*: ſo, not my heart onely, but all my members. Take my heart, I ſay, unto thee, which thou haſt bought with the deareſt blood that ever was ſhed; ſcourge it, crucifie it, kill it, and revive it; that it may become both

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both willing and worthy to remain with thee.

O King of glory! what an honour is it to our hearts, to be both accepted and desired of thee? Who would not preferre it, before all the preferment of this World? Mercifull Lord! is this all thy gaine? is this all our gift? I see then, that thou desirest nothing but our advancement; that we cannot give thee any thing, but that which doth encrease our good. Thou desirest not our substance, but onely our selves; not for any necessity, but altogether for pity: and for this, thou givest thy selfe to us againe. Thou givest thy selfe wholly to us, if we will but give our hearts to thee. Certainely, if my heart were as great as the Heavens, if it were worth ten thousand Worlds; seeing thou Lord, desirest to have it, it shall no longer abide with me; I will nor apply it to any creature, but will entirely yeeld it unto thee, *My heart is ready, O God, my heart is ready; I will sing*

and give praise with the best member that I have.

O my kinred and kinde friends! O all creatures of this World! ye Theeves and Harlots, in stealing away my heart from my God: depart from me, I will not serve you; you are no wayes able, either to comfort or content me. Let the World serve it selfe, as it may; I will serve the Lord with all my heart. Take thou my uncleane heart, O Lord! and first purge it, then tye it to thee with the chaines of thy love; that it may follow thee in all the steps which thou hast trodden for me. Let it attend thee into the Garden, before the High Priests, before *Herod*, before *Pilate*: take it up to the Crosse with thee: put it into thy bosome, through the wide wound of thy side; take it with thee into the Grave, that it may arise with thee from the dead ascend with thee from sinners, and reigne with thee amorg thy Saints.

Of

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§. 13.

Of the paines & punishments which Christ endured for sin: And first, of his Agonie in the Garden.

1 *Christ did most manifest and declare his love towards the end of his life.*

2 *The Doctrine of Christ, what it was.*

3 *What were the actions and sufferings of his life.*

4 *With whom Christ was accompanied in the Garden of Gethsemanie.*

5 *Christ began his conflict with Prayer.*

6 *Foure points to be observed in Prayer.*

7 *A short Prayer.*

8 *Wherefore Christ prayed.*

9 *Wherefore he prayed that his Cuppe might passe from him.*

10 *The bodily torments of Christ were not comparable to the torments of his soule.*

11 *These torments are testified by his bloudy sweat.*

12 *Our sinnes are the burthen under which he did sweat.*

13 *Sin e did lye most upon Christ, and wherefore.*

14 *The sufferings of Christ how insolerable they were.*

15 *We are provoked thereby to love him and abhorre our sinnes.*

16 *A Prayer.*

AND, omiting the baſeneſſe of his birth, the manifold miſeries of his life; wherein, hee tooke upon him the ſhape, not onely of a ſinner, but of a ſervant: Conſider (O my ſoule) the time onely of his death, wherein moſt eſpecially he manifeſted his love. For, as every naturall motion groweth more vehement toward the end; ſo the love of Chriſt towards the true Church, his Spouſe, and, conſequently, towards every ſoule which is in the ſtate of grace, received no encreaſe, becauſe it could not, (for he loved us alwaies in the ſame degree, wherein he loveth himſelfe; and if he could have borne greater love to himſelfe, the ſame he would have borne towards us) but did more manifeſt and declare it ſelfe, towards the end of his life. And, as many kinds of fire, the more water we caſt upon them, the hotter they burne; ſo both the apprehenſion and preſence of death, were ſo farre either from quenching

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or from cooling his love, that they enflamed it with a more lively light.

2 Therefore, as in all the passages of his life, from his Cradle to his Crosse; so most especially towards his death, all his Doctrine was the true rule of Wisedome; Milke for the weake, Meat for the strong, Medicine for the sicke; not too deepe for the simple, not too shallow for the wise: but as a Foord, wherein the Lambe may wade, and the Elephant swimme. All his actions, were the workes of Justice, and of Mercie; examples of all Vertues, but especially of Humilitie, the Foundation of all other Vertues; and of Love and Pitie, whereof our miseries stood most in need. All his carriage was a pure Glasse wherein we may espie, whatsoever is either wanting or amisse in our behaviours: even the Booke which the Prophet saw, written both within and without; within, by instruction; without by example of life, wherein we have what to contem-

3 Ezek. 2.

plate, what to imitate, what to admire: whereupon whosoever doth, not only study, but (like the Prophet) feed; he shall attaine inestimable, both knowledge and vertue.

Now when he had addressed himselfe to the combate of his Passion,
4 he entred into the Garden of *Gethsemanie*, as into the lists: because as sinne began in a Garden, so in a Garden our Redemption should begin: in the like place wherein *Adam* sinned, our Saviour would begin the expitation for sinne. The company which he took with him, were those three Disciples, who (not long before had seene his glorious transfiguration upon Mount *Thabor*: to the end, that seeing in him so different a change, they might esteeme thereby the inestimable greatnesse, both of the severitie of God, and of his true love. There they were dazeled and astonished at his Majesty: but here, O treasure of Heaven! O light and life of the World! how was thy glory obscured? thy strength abated? thy courage appalled? in-

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ſomuch as thou dideſt acknowledge to thy Diſciples, that thy ſoule was heavie unto the death.

Forthwith thou dideſt begin thy conflict with Prayer; as well to declare that thou wert the interceſſor for man to God, as to give us example in all our enterprizes to doe the like: teaching us alſo, after what manner we ought to pray. For, *Firſt*, in that thou dideſt fall proſtrate upon the ground, thou dideſt thereby inſtruct us, that with all humility and reverence we muſt preſent our ſelves before the Majeſtie of God; and not with geſture: either ſo ſtately or negligent, as though we did familiarly talk with him, and not humbly ſue unto him. Teaching us alſo, that ſinners (whom then thou diddeſt repreſent) are the moſt abject creatures in the World: unworthy to behold the Heaven; worthy to graveſt on the ground, worthy to be trampled under foot. *Secondly*, by thy earneſt prayer, we are inſtructed, with what attention and fervencie we ſhould

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beat at Heaven Gates. *Thirdly*, by thy often praying, we have example of perseverance; untill he who hath given us courage to continue, shall give us also grace to obtaine. *Lastly*, thou hast taught us to renounce our own will, & resigne our desire to the pleasure of God; whose will whosoever doth praise and approve, he is truly humble. These points, if at all times we endeavour to perform but chiefely, in the agonies of death when the flesh panteth, and trembleth, & struggleth for life: the Angels (who are alwaies at hand when we pray) will assuredy come to comfort us, and God will send us strength to beare, whatsoever he is not pleased to remove.

O sweet Jesus! In all my distresses have mercie upon me: remove from me all dulnesse, all stupidite, all drie desolation of soule, and infuse thy gracious comforts into me. O my Saviour! when this heavie Agonie did lye upon thee, then hadst thou need of consolation in thy humanity; and therefore an Angell

was

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was sent to comfort thee, from Heaven. Now, for that *Passion* sake, in all my troubles have *compassion* upon me. Thou, who by bearing our infirmities, hadst a true touch and tryall of them; thou who by participating our miseries, hast assured us of thy compassion; have mercy upon me in all my distresses, and visit me with thy pitie and relieſe.

But, O blessed Saviour! wherfore diddest thou so often pray? 8.
For thy self thou hadst no need; for us, thou couldest as easily give as demand. And yet diddest thou often pray, both for thy selfe and for us, not onely to give us example, for the frequent use of that holy exercise; but for to two other reasons beside. One, for that having united personally to thy selfe our humane nature, which by right of creation oweth homage to the Creator, thou wouldest not faile to discharge that dutie. The other, for that having taken our nature upon thee, with all our naturall infirmities, sinne excepted, it was requisite, that volunta-

luntarily thou ſhouldeſt ſubmit that nature to deſire forces to ſuſtain thy fleſh, in the weighty buſineſſe which thou hadſt in hand.

9 But wherefore dideſt thou pray (O my Saviour) that if it were poſſible, this Cup might paſſe from thee? Diddeſt thou not willingly offer thy ſelfe in ſacrifice for ſinne? O! deſirouſly. For no neceſſity could be caſt upon thee. No neceſſity of Juſtice, becauſe thou wert innocent; no neceſſity of conſtraint, becauſe thou wert Almighty, and hadſt 12 Legions of Angels at thy command. But thou wouldeſt give a comfort to thy weake members, that they caſt downe their courage in any tribulations; whenſoever the fleſh either murmereth or ſtriveth againſt the ſpirit. Alſo, thou wouldeſt evidently declare, that thou diddeſt beare the naturall weakneſſe of our fleſh; and that not without a moſt ſharpe ſenſe of griefe, thou didſt paſſe thorow the thornes of thy Paſſion.

Laſtly, thou wouldeſt manifeſt, that

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that as thou didst consist of two natures, so thou hadst also two wills: not to separate, as so to make two persons; nor so confounded, as to make one nature and will: but distinguished in their essentiall properties and operations. In thy humane will, thou didst pray to avoid this Cup; but in thy divine will, thou didst desire it. Thou didst desire death, in regard of the end; but in regard of it selfe, thou didst pray to avoid it. Thy humane will was *divers* but not *adverse*, or contrary to thy divine will: Being so dazeled upon the the sudden with the neere approach of thy Fathers wrath: that albeit thou knewest thy Fathers will, and that his Decree was immutable, & that thou hadst submitted thy selfe thereto; yet thou didst seeme (in a viceleſse infirmitie) not to thinke of that which perfectly thou knowest. Not as drawing or declining from thy Fathers will: but forthwith resuming thy resolution, and submitting thy selfe to his Decree; notwithstanding the paines

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or the terrors which both in body and ſoule did then aſſaile thee.

Aſſuredly the paines which our
10 Saviour in body did endure, were exceeding great; yet nothing comparable to the torments of his ſoule. In bodily paines, it is poſsible that ſome have been as deepely touched as he; but in ſorrow of the ſoule, in the unknowne ſorrowes of his ſoule, there was never any came neere nneo him. And indeed, the paine of the body, is but the body of paine; the very ſoule of ſorrow,
Prov. 18 14 is the ſorrow of the ſoule. *The ſpirit of a man ſhall ſuſtaine his other infirmities, but a wounded ſpirit, who can beare?*

And firſt, he began with torments of the ſoule; and that ſimply and ſeparately, and not by participation from the body. For as ſinne beginneth alwaies at the ſoule, and from thence extendeth to the body; ſo it was meet, that the puniſhment of ſinne ſhould begin at the ſoule, & afterwards proceed to the body.

To manifeſt this griefe and ſor-

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row of his soule, one of the Evangelists said: *He began to wax sorrowfull, and grievously troubled.* Another: *He began to be afraid and in great heavinesse.* Another: *He was in an agony.* But most especially did he expresse it himselfe, partly by speech, in that he said: *Now is my Soule troubled: now my Soule is very heavie, even unto the death:* either because his heavines was to continue untill death: or because it was so intensive and great that unlesse it were death, humane nature could endure no more. But principally he expressed this by action; in that, when no violence was offered him in body, when no man touched him, no man stood neere him; he was inwardly anguished with so great agonie, that in a cold night (for which cause afterward they kindled a fire) in the open ayre, being in exceeding feare (which naturally draweth the blood inward) and lying upon the bare earth; all the forces of his Body were distracted, the humours disturbed, the pores opened and he was

Mat. 26 37. Mar. 14 33. Luk. 22. 14 Joh. 12. 27. Mat. 26 14. Mat. 17 24. 11

was cast into a bloody Sweat. Not a thinne faint sweat, but consisting of great droppes, which issued so plenteous from every part of his body, that they passed thorow his apparrell, and trickled to the ground in great abundance.

Never was Garden thus watred before, never ground in this sort wet. *Adam* perhaps did moisten the Earth with the sweat of his browes, but never was it moistned but at that time, with a bloody sweat. With blood and sweat his Passion began, and so with blood and water it ended.

O my soul! looke now both upon thy Saviour, and upon thy selfe: upon thy Saviour, as upon the true *Adam*; not cast, but come out of Paradise, for thy sinnes; and labouring in a bloody sweat, to get for thee the Bread of Life. Upon thy selfe, as upon one of those, who at that time were his onely Tormenters. For the Executioners did not then teare him with Whips, they did not then presse a Crown of

Thornes

Thornes upon his head; it was not the Nayles, not the Sprare which then did pierce him; but thy offences did thus afflict him, thy sinnes were the sad burthen, under which so grievously he did sweat.

For then were presented unto him the sinnes of the whole World, both past and to come; which to him, who bare so great love and zeale to the honour of his Father could not but worke unspeakable griefe. The more innocent hee was, the more he was grieved at the sight of these sins; and the more perfectly he loved both God and man, the greater torments he was content to endure: to testifie thereby, both his obedience to the one, and his pity and love to the other. 12

Then also was presented to him the most terrible sight that can be conceived; namely, the extreame fury of his Father. Then had he to contend, not onely with the weaknesse of humane nature, not onely with the extreame malice of the Devill; but with the most terrible justice

justice and wrath of his Father: Before whose Majestie, albeit not stirred to wrath, the Angels cover their faces, the Mountaines sweat, the Earth trembleth, the Sea flyeth; before whom, as Judge, no creature can stand. And verily, if the wrath of God against one sinner, for some one sinne, be termed *unquenchable fire, a worme that never dyeth, wayling, gnashing of teeth*, and yet not sufficiently expressed: what words can the weake wit of man devise, to represent the horror of judgement which was then turned upon Him, who sustained all the sins, who represented all the sinners of the world? who was to drinke off the whole cup of his Fathers wrath? not for one sinne, but for all naturall corruption. And if he had left one drop, if he had not taken the very dregs; we had not beene excused from everlasting death. Also he beheld the ingratitude of many, who would not indeavour to make profit of this benefit; which was a sharper touch unto him, than all the

torments

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torments which outwardly he endured: even as is leſſe grievous for a man to take paines for another, than to know that his paines ſhall not be regarded.

O my Saviour! how diddeſt thou bend to undergoe thy burthen; now beganneſt thou to dippe thy Garments in blood; now beganneſt thou to take the aſſay of that Cup, which had no mixture of mercy in it. Thou didſt lay upon our ſhoulders a light burthen, and a ſweet yoke: but we laid upon thee ſo heavy a load, that none but thy ſelfe was able to beare it. No element 13
is heavy in his proper place; and therefore as one that diveth into the water, feeleth no weight of the water which is above him; ſo hee that is plunged in the depth of his ſinnes, hath no ſenſe how heavy they are; becauſe ſinne is there in his naturall place. But ſin in thee was out of his place, it was farre above his proper Spheare: and therefore lay moſt grievouſly upon thee. For if a ſinner who is ſanctified,

ſien, is oftentimes ſo preſſed with his ſinnes, that hee cryeth out with holy *David*: *My iniquities are a ſore burthen, too heavy for me to beare.* How grievous was the Sea of ſinne unto thee, from whom all ſanctification doth flow.

Pſal. 38.

O heavenly Father! what is this, that thy Sonne, thy innocent Son, thy onely Sonne, thy Sonne in whom thou art well pleaſed; in this humble and heavy manner laboreth before thee. The Fathers hoped in thee, and thou diddeſt deliver them; they called upon thee, and were not confounded: wherefore then is thine innocent and only Son, begotten of thine own ſubſtance, forſaken of thee? How ſhall wee (ſinfull wretches) expect rivers of mercy from thee, ſeeing thou art ſo ſevere againſt thine onely Sonne? So mercifull a Father againſt ſo good and loving a Sonne? Is not thy wrath appeaſed, with this miſerable ſpectacle of him, who is ſo cleare unto thee? This bloody ſweat, whereof every drop is of greater va-

lue,

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lue than all the treasures of the world: is it not a sufficient satisfaction for all our sinnes? a sufficient price for our Redemption.

O admirable, upright, inflexible Justice! these were the light skirmishes to the maine Battell which did ensue. Thy eyes, O holy Father, were fixed upon the Crosse: whereto untill thy Son was fastened, thou wouldest not be satisfied, thou wouldest not be appeased. For so thou hadst before ordained, that Death, which was the curse of sin, must also be the punishment of thy Son; that the Devill, who prevailed by a Tree, should likewise by a Tree be subdued.

O sweet Saviour! what a painfull purchase hast thou made? what a sharpe price hast thou payed for my Redemption? how intolerable (may I thinke) was the end of thy sufferings, whereof the entrance was so admirable strange? and how cruell were those torments to bee endured, which were so terrible in being expected? O my soule! let the

the light of thy sinnes draw some drops of teares now from thine eyes; seeing they did draw so many drops of blood from every part of thy Redeemers body. Take a little touch of that griefe, which did lye so heavy upon him, whose power sustaineth the Heavens, that it made his Soul heavy unto the death, being so deep drowned in the nature of man, that he seemed to forget that he was God. Accuse thy selfe (O my soule) nay, condemn thy selfe of senseleſſe dulneſſe, if thou takeſt not a deep impreſſion of sorrow: both for love to thy Saviour, and for hatred to thy sinne: the one for enduring for thy sake; the other for requiring so sharpe a remedy. Be not in this point like the Diſciples who were with Christ; who fell into a sound and secure sleepe, whileſt their Maſter both watched and sweat for their Redemption; like a loving Father, who laboureth oftentimes to feed his children, whilſt they remaine free both from travell and care. Or if I

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be ſo drowſily affected, wake me, ſweet Lord, with thy heavenly voice: and if that will not ſerve, pinch mee then with ſome kinde of puniſhment; that I may *watch and pray, leſt I fall into temptation.*

For as thou didſt intice thy Diſciples to pray, albeit thou diddeſt pray moſt powerfully for them: ſo albeit thou doeſt both earneſtly and inceſſantly make interceſſion for us at the right hand of the Father, yet wilt thou have us pray for our ſelves, For unleſſe we *pray* & *watch* over our ſenſes, it is not poſſible but we ſhall *fall into temptation.* But, O carefull Jeſu! depart not thou from me one ſtep, I beſeech thee; for if thou doeſt but turn thy back, if thou departeſt but a *ſtones caſt* (as thou diddeſt from thy Diſciples) I ſhall preſently ſinke into ſloth & ſleep; I ſhall preſently bee aſſailed by temptations, and eaſily be overcome. 16

O good Jeſu! by this grievous Agony which ſeized upon thy Soul, by this terrour & trembling which wholly poſſeſſed thy holy fleſh, by

all the paines wherein thou wert plunged for me deteſtable ſinner, I moſt humbly beſeech thee; that in the laſt houre of my paſſage from this life, in that heavy houre, in that dangerous paſſage, in that cruell combate between life and death; when feares and diſtreſſes, both innumerable and extream, will ſet upon and beſet my ſoule: give me ſtedfaſt ſtrength and confidence in thy mercy. O ſweet Lord! in that houre of leaving the world, doe not thou leave mee; in that fearfull conflict, do not thou forſake mee; but ſend thy holy Angell to aſſiſt mee, to miniſter courage and comfort unto mee. Let not the temptation of the evill ſpirit prevaile againſt me: let not his force overthrow, let not his perſwaſions ſeduce mee. Arme my heart with the power of thy paſſion, that it be not diſtempered, nor diſtracted with feare or grief: but that in all things my deſires may be conformable to thy diſpoſition, even as thou didſt ſubmit thy natural wil to the pleaſure of thy Father. Aſſuring

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my ſelfe, that the thing cannot poſſibly periſh which is committed to thy protection.

O my ſtrength! I ſue not for a ſweet death, not for ſoft paines, not for a gentle and favourable diſeaſe; all this I referre to thy pleaſure and pity diſpoſe herein, not according to my deſires, but according to the profit and neceſſity of my ſoul.

I intreat at thy hand ſuch conſtant courage, ſuch faith, ſuch hope, ſuch love towards thee; that the frailety of my fleſh bee not beaten down, with any feare or force of death: but that I may both ſafely and ſweetly paſſe, from the ſociety which in this life we have with thee by grace, to the ſociety which the Saints enjoy with thee in glory. *Amen.*

§. 4.

How he was ſold, betrayed, and apprehended.

1. INequality of affection betweene God and man.

2. *Christ was willing to be crucified.*
3. *Wherefore Christ would suffer* Judas *to kisse him.*
4. *Wherefore he called* Judas *friend.*
5. *Wherefore he cast the hand of men which came to apprehend him to the ground.*
6. *Different effects of the Word of God.*
7. *The Jewes taken by him they tooke.*
8. *The will of Jesus and of the Jewes, in what respect they did agree.*
9. *It was unnecessary, either to guard, or to bind Jesus for feare of his escape.*
10. *Of the infinite abasement of Christ.*
11. *A thankefull commemoration of his goodnesse.*
12. *How Christ descended from Heaven.*
13. *Christ war apprehended for our discharge.*

BUt now when the Son of God did in so high a degree, both love and value the sons of men, that hee thought nothing painfull to himselfe, which might be profitable to them: how did the sonnes of men againe, either to love or value the Sonne of God? Then embraced every occasion; first, to slander; and afterward to slay him, they sold him one to another, for thirty pieces of silver, whereof every one is esteemed

eſteemed at halfe a Dollar.

O malicious injury! ſo morrally to hate the Author of life, as no meanes are thought too meane to bring him to his death: ſo vilely to value the Lord of all creatures, as not many beaſts are ſet at ſo baſe a price. O infinite inequality of affection betweene God and man! God came to ſave man, and man goeth about to deſtroy God: God bought man with the deareſt dropes of his blood, and man ſold God for thirty pieces of ſilver. O good Jeſu! the Redeemer of thoſe who were loſt, the Saviour of thoſe who are tedeemed; whither did thy love deſcend? Thou cameſt into the world, when thou haſt no need, when we had no merit; to ſanctifie it with thy juſtice; to enrich it with thy grace, to inſtruct it with thy doctrine, to confirme it by thy example to redeeme it with thyblood: that as by the pride of one, who being but man, aſpired to be as God, we were condemned; ſo by the humility of another, who being

God, became man, wee ſhould be ſaved, O Chriſt! if it was thy pitty, that brought thee to this baſeneſſe, it was thy goodneſſe; if it were our prayers, it was thy gift.

Being ſold at this price; to ſuch cruell Merchants, as deſired no benefit by him but his life; the Traytor *Judas* (whoſe feet a little before he had waſhed) came unto him, attended with a bloody band. And how willing he was to embrace his paſſion, it did appeare by his voluntary preſenting himſelfe to them; and in that he endevoured not to avoid the treaſon: in that he turned not away his face from the barbarous beaſt, who (according to the familiar manner of ſalutation in that Countrey) offered to kiſſe him. But O innocent Lord! what hadſt thou to deale with Traytors and Tormentors? What courteſie between the Lamb and the Wolfe? What commerce between God and *Belial?* Wherefore wouldeſt thou apply thoſe lippes, wherein was found no deceit, to the mouth that

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Oſculum mihi non dediſti Luke 7

3

flowed

flowed with fraud and malice? Verily thou knewest right well, that mildeneſs is a moſt forcible meanes, either to moliſie or convince a malicious purpoſe: and therefore thou diddeſt not only permit him to kiſſe thee, but diddeſt alſo ſmite his obſtinate heart with this ſoft ſpeech: *Friend wherefore commeſt thou? Doeſt thou betray the Sonne of man with a kiſſe?* And this ſweet cheeck was far to be preferred before the kiſſe of *Judas*; even as *Salomon* ſaith; *A faithfull wound is better than a flattering kiſſe.* And thus likewiſe doe all they kiſſe our Saviour, who under pretext of piety or honeſty, apply themſelves to deceitfull ends.

But wherefore diddeſt thou terme him friend, who had betrayed thee? Even to teſtifie, that although the knot of friendſhip was broken on his part, yet with thee it remained whole and entire, even to fulfill that which the Pſalmiſt ſaith: *I was at peace with them that hated peace*; even to reduce him againe to thy friendſhip. thou diddeſt call 4

Pſal. 120.

him friend. For thou didſt not hate him, thou wert prepared to ſpend thy life for him: thou didſt offer thy reconcilement by calling him *Friend*. Inſomuch as could be without deſpaire, but have ſaid, *I have ſinned*; he ſhould preſently have heard; I have heard; *I have forgiven thee*.

Aſſuredly, *Judas*, if our Saviour had kiſſed thee, as thou diddeſt kiſſe him, thou ſhouldeſt never have deſpaired and deſtroyed thy ſelfe. For his kiſſes inſpire life: and therefore the Spouſe beginneth the moſt excellent Canticle, with theſe words, *Let him kiſſe me with the kiſſes of his mouth*. It is he who hath loved us firſt: It is he who hath choſen us, and not we him. Or if thou hadſt kiſſed him, as the Pſalme ſpeaketh; *Kiſſe the Son leſt he be angry*; That is, if with ſincerity of ſoule thou hadſt rendered thy faith and homage to him, all had gone well But becauſe thou wert one of thoſe, of whom the Prophet ſpeaketh? *This people approacheth to mee with their*

Cani. 1. 1.
1 *Ioh.* 4 10.
Epheſ. 1 4.
Pſal 2. 12.

their mouthes, and honour mee with their lips, but their hearts are farre from me: becauſe thou cameſt with a treacherous hypocriſie; thy kiſſe could draw no vertue from him, but turned rather to thy condemnation. *Eſay 29. Mat. 24. 8.*

Herewith, *Behold, Sampſon, the Philiſtims are upon thee:* Whom with thy omnipotent arme thou diddeſt caſt to the ground. Not for thy owne defence or eſcape; but as well to teach humane preſumption, that it is able to doe no more againſt thee; then it pleaſeth thee to permit; as alſo to declare: what meanes thou haſt ordained to beat downe thine enemies. Not by the proud power of Armes, but by thy Word, which for this cauſe is called thy *power.* Laſtly, thou wouldeſt ſtricke ſome terrour into us, whenſoever we attempt any thing againſt thee. For if thy power was ſo great when thou wert to be judged, what will it be when thou ſhalt come to judge? If in thy dejection thou didſt throw thine enemies to the 5. *Rom. 1. 16.*

ground, whither wilt thou throw them into thy exaltation?

And obſerve here (O my Soule) very different, yea contrary effects of this one word (*Ego ſum*) *I am hee*: proceeding from the bleſſed lips of thy Saviour. It raiſed comfort and courage to his Diſciples, when they were over-charged with tempeſt upon the waters. It was an occaſion of great ſcandall to the Phariſes: And here like a Thunder-bolt, it caſt his enemies to the ground. Aſſuredly, the Word of the Lord is never vaine; it is exceeding powerfull, either to *comfort* or to *confound*.

And yet, O my Saviour! did not they for this cauſe ceaſe to aſſault thee: neither didſt thou for this cauſe forbeare to manifeſt thy mildneſſe and mercy. Thy lips were like the lillies, thy fingers did ſtill drop pure Mirrh. For when *Peter perceiving* that thou didſt proſtrate thoſe with a word, who came againſt thee, *conceived* that his arme ſhould worke wonders, nothing inferior

to

to the atchevement of *Sampſon*, who ſlew a thouſand *Philiſtims* with the Jaw-bone of an Aſſe; when hereupon hee drew his Sword, and therewith drew blood from one of the ſervants of the high Prieſt; Thou didſt both repreſſe and reprove the force that was uſed, albeit in thy defence; thou diddeſt alſo heale the harme which thine enemies had received.

O curſed cruelty! curſed, becauſe obſtinate cruell, becauſe unjuſt: which neither the power of a miracle was able to aſtoniſh, nor the kindneſſe of a benefit could any deale appeaſe. But they proceeded notwithſtanding to lay ſacrilegious hands upon thee, as upon the Malefactor; to binde thy holy hands, which had wrought ſo many miracles amongſt them, with rough and knotty cords; and (thy Diſciples either forſaking thee, or following all off) to leade thee away in a far more opprobrious manner, than the Arke of the Teſtament was taken and carried away by the uncircumciſed *Philiſtiwes*. Poore

1 *Sam.* 4. 18.

7 Poore and miſerable Jewes! whom doe you thus pnrſue? Againſt whom have you taken Armes? your priſoner hath made you Captives; he whom you have bound with cords, hath chained you with fetters of iron: hee hath been to you as a cole, which burneth the bearers, or like a hooke, which taketh the takers. Never was force ſo unfortunately applyed; never was prey ſo impoſſible to be held, and ſo dangerous to let goe. For he did ſhone eſcape your hands, but you ſhall never avoid his curſe. O people wel-beloved! thy malicious madneſſe hath made thee moſt execrable. Thou art ruinouſly *caſt downe*, thou art finally *caſt out*, and that which was no people, is planted in thy place. Thou cameſt with Torches and Lanthornes to apprehend the Sonne of truth: thou wouldeſt not ſee that eternall Light, becauſe it was involved in fleſh and blood, becauſe it was obſcured with humane forme; and therefore remaineſt the blindeſt people in the world.

world. Inſomuch as all the propheſies which had been ſpoken of thee, have by thine owne working beene fulfilled againſt thee.

Aſſuredly (O ye Jewes) albeit he was willing to dye, and you deſirous to put him to death, yet was not your will agreeable with his. It was well agreed that he ſhould dye; you deſired it, and ſo did hee: you agreed well with his will in the end, but not in the intention leading to the end; for your deſire proceeded from helliſh hate; but his from a moſt divine pure, unmixed love. And therefore to ſhew that there was neither *Effect* in your will, nor *defect* in his, he firſt caſt you with his breath to the ground, and then permitted you to apprehend him. He would give you your will, becauſe he would have his. If you had not taken him, you had not done that for which you came into the Garden: If he had not been taken, he had not done that for which he came into the world. 8

But what folly is this? O blinde Jewes!

Jewes! yea, how farre is it beyond all folly, to carry him with bands of men, who went to dye of his free accord? Into whose braine could it sinke, that hee would break away, who did voluntarily present himselfe to you? He that had power to give life to the dead, could hee not have kept himselfe in life? He that delivered others from Devils, could he not have delivered himselfe from you? Assure your selves, such is the infinite charity wherewith he goeth to the Crosse, to appease the wrath of his Father, and redeeme the sinnes of the world that you should have more to do to keepe him in life, then you take upon you to carry him to his death: he hath far greater both care and haste to redeeme you, then you can possibly have to murder him. But he had not redeemed us, if his death had been enforced upon him: If his Sacrifice had not beene voluntary, it had not beene satisfactory. We could not be saved by his obedience, if he had not dyed of his own accord.

accord. And therefore his Father having given, and he accepted the ſentence of death, never feare either reſcue or eſcape; becauſe he goeth thereto, and not driven by force: but drawne by his obedience and love. There is no man who feares death, bnt he whom death is able to kill; but death had no ſuch power over the Soune of God, who voluntarily laid down his ſoule, even when he would. O ſenſeleſſe Jewes! he who is to bury ſo many figures, to fulfill ſo many propheſies, to accompliſh ſo great a buſineſſe, as the redemption of the whole world; how is it poſſible that he ſhould run from you?

O good Jeſu! what baſe abuſe was here offered to thee? Certainly, if it had not beene the will of thy Father, and of thy ſelfe; it had beene better that mankinde ſhould have rotted in their own corruption; then that thou the infinite vertue, the perfect felicity, the true glory, the eternall Word and wiſedome of the Father, ſhouldeſt have beene

beene ſo vilely violated by them. But, ſince it was thy pleaſure, and becauſe in this worke eſpecially thou wouldeſt manifeſt thy love; it is our part to accept it with thankfull mindes; and with reverence both to love and praiſe thee for the ſame.

11 Let us lift up our voyces then in all places, let all creatures be ſummoned to give thanks unto thee, for this exceeding benefit. Lord, thou haſt pitied the baſeneſſe of our condition; thou didſt deſcend into our diſtreſſe, and thereby exalt us to thine owne eſtate. O admirable diſpenſation of grace! thou haſt powred forth thy treaſures without meaſure upon us: thou haſt left nothing worth the wondering; after that a creature ſo vile by nature, ſo abominable by ſinne, was by this meanes exalted above the heavens, and joyned with thee. What ſhame could bee added to him, who was joyned to us? what glory can be added to him, who is joyned to thee?

Thou

Thou wert ſeated in thy Majeſty, invironed with Angels, hearing the ſweet harmony of thine own praiſe; doing wonderfull things in Heaven and in Earth, and in all deepe places: we lay in the mire of our miſeries, voide of the pooreſt comforts of calamity, either helpeleſſe pitty, or vaine hope. Thou didſt bow the heavens and come downe not by changing place, but by manifeſting thy ſelfe in thy holy humanity. Thou, who wert admirable in Heaven, becameſt miſerable and contemptible upon Earth: thou diddeſt change the name of Majeſty, into the name of Mercy. Thou diddeſt cover thy ſelfe with the ſackcloth of our mortality, and didſt enter into the filthy puddle of perdition, wherein we did both willingly wallow, and neceſſarily ſtick; receiving not one ſpot of ſoyle upon thee. Thou didſt ſtretch forth thy hand to the worke of thy hands: Thou didſt draw us forth, thou didſt cleanſe, thou didſt cloath, thou didſt comfort, and 12

thou

thou didſt confirme us. Thou didſt reach forth thy hand by thy bleſſed birth; thou didſt draw us forth by thy Doctrine; thou didſt cleanſe us by thy death; thou didſt cloath us by thy reſurrection; thou didſt comfort us by our aſcenſion; and thou didſt confirme us by ſending the holy Ghoſt. The heavens, the earth, and all creatures praiſe thee O Lord; for thou wouldſt needs love us, not ignorant how deare this love would coſt thee. In all thy works: thou wouldſt be more ours then thine owne: Thou haſt taken the burthen of our miſeries upon thee, and laid the benefit of thy merits upon us. Thou haſt heard the cryes of the poore, and camest from the high Tower of thy ſtate, into the dungeon of this world; to deliver them from their diſtreſſe, and to reſtore them both to the innocency and immoreality from which they were falne. Thou wert ſold to redeeme us, thou were apprehended, to diſcharge us, and
13 thou wert bound to unfetter us.

This

This thou diddest plainely signifie, when thou saidst, to those who came to take thee; *I said unto you that I am he; therefore, if ye seeke me, let these goe their way.* Which neither upon thy intreaty nor advice, but by thy absolute authority, they did performe. Joh. 18 2.

§. 5.

How he was carried before *Annas*, before *Caiphas*, before *Pilate*, before *Herod*, and lastly, before *Pilate* againe.

1 *THe assembly of the Jewes blasted with infamy.*

2 *Christ came to direct us, not onely by doctrine, but also by example.*

3 *The accusations against Jesus.*

4 *The Jewes tooke pleasure in tormenting Christ.*

5 *A short prayer and Meditation.*

6 *The patience and Humility of Christ.*

7 *God and pride cannot dwell together.*

8 *They who love not their enemies, are not the Children of God.*

9 *They cannot pray for forgivenesse.*

10 *To whom it is hard to forgive.*

11 *Example*

11 *Examples of forgiving to be followed.*
12 *The excellence of humility.*
13 *Counterfeit humility is a base pride.*
14 *Temptations of pride are most heard to be knowne.*
15 *A Prayer.*
16 *The eyes of the Lord are working eyes.*
17 *For what cause Jesus was led before* Pilate.
18 *Wherefore Christ answered nothing to* Herod.
19 *How* Herod *was deceived in Iesus.*
20 *Wherefore Christ was cloathed in white.*
21 *The praise of the world is of light valuation.*
22 *Christ neither desired nor accepted worldly glory.*
23 *A short Prayer.*
24 *The constant carriage of Christ.*
25 *The vaine variety of mens affections.*
26 *Glory of this world how to be esteemed.*
27 *Comforts both Divine and Morall against the miseries of this life.*
28 *The businesse of Gods glory is resolutely to be undertaken.*

FIrst they led him before *Annas*, the father-in-law to *Caiphas* the High Priest: either because his house was neere their way; or to honour him, as being both aged, and of great authority: or haply (as *Cyril* supposeth) because he had promised

lib. in Io. cap. 3.

promiſed payment to *Judas*. But *Annas* ſent him forthwith bound to *Caiphas*, where the Scribes and Elders were aſſembled, conulting what matters they might object againſt Jeſus; according to that which the Prophet had ſaid; *They commune among themſelves how to lay ſnares.* And againe; *They deviſed ſuch counſels as they were not able to make good. They laid to my charge things that I knew not.* *Pſal.64.*

Here they charged him with divers things eſpecially touching his *Diſciples* and his *Doctrine*, His Diſciples they ſuppoſed, might trench to ſome ſhew of ſedition; ſuch as *Judas* of *Galile* and *Thendas* had raiſed not long before. Touching his Doctrine, as they held it new, ſo would they have it eſteemed blaſphemous, as being contrary both to their traditions, and to the dignity which they were deſirous to hold.

And becauſe his Diſciples were, neither for number nor quality any wayes dangerous, they inſiſted chiefly on his Doctrine. For which, albeit

albeit they little deſerved to heare the truth, who inquired after it with no true intention: yet he gave them this unanſwerable anſwer: that as he had alwaies openly taught, ſo might they eaſily diſcover what his Doctrine was. A plain proofe of the ſincerity thereof, when he put it upon the teſtimony of his enemies. But hereupon an officer ſtrooke him upon the face. Which being done in full face of Juſtice, by an Officer of the Court, who was not to order, but to execute what ſhould be commanded; A poore accuſed Innocent, interrogated by the Judge, in open action of Juſtice, before ſuch an aſſembly, by ſuch an Officer to be ſtriken? What ſhall we ſay? but that it was an inſupportable indignity. And that the providence of God (which is often effected by wicked meanes) would blaſt this counſell with an indelible ſtaine: for that (blinded with their preſent rage) they did violate nothing more then their owne authority, But what inclinations can

great

great Magiſtrates have, which they ſhall not finde officers vigilant and nimble, both to eſpie and execute? yea, to diſguiſe with ſome apparance of reaſon? yea happely of Religion? *Anſwereſt thou the high Prieſt ſo?* Notwithſtanding our milde Saviour was ſo farre, either from revenging, or from reviling; that he did offer not only his other cheeke, but his whole body, to be by them moſt grievouſly ſmitten.

Which patience if thou obſerveſt (O my ſoule) together with all his behaviours in the other paſſages of his paſſion; thou ſhalt therein finde a perfect cure for all thy imperfections: a ſtraight rule to direct thee in all the wilde windings of this life. For as it had beene unprofitable, to know how to walke; if we had bin ſtill detained in priſon; ſo had it not beene ſufficient for us to have bin ſet free, if we had not received directions for our wayes: if going blindfold with ignorance, the firſt that ſhould have met us, might have carryed us backe to priſon a-

gaine.

gaine. To this end, he hath not only pointed out our path, but hath troden every ſtep before us. He hath given us inſtructions by many other, but none were ever ſufficient for example, but himſelfe.

Then they formed a ſolemne proceſſe againſt Jeſus, wherein many witneſſes were produced; but they agreed neither with themſelves nor with the truth. Not with themſelves; for one charged Jeſus to have ſaid, *I will deſtroy this Temple*: another, that he ſaid, *I can deſtroy*. They agreeed not with the truth: for he never ſaid, *I will deſtroy*: but, *Deſtroy you this Temple*; Hee ſaid not, *I will build it*; but, *I will raiſe it in three dayes*. Meaning thereby his body; which is indeed the Temple of God, and whereof the Temple of the Jewes were but a figure: For, *In him dwelleth the God-head bodily*.

But if he had ſo ſpoken of the materiall Temple, either he could not have done it, and then his words ſhould rather have beene eſteemed a vaine boaſting, then blaſphemy

Or

or elſe he could : and then what damage had the Jewes ſuſtained by deſtruction of their Temple, if within three dayes it ſhould have been reſtored? But they knew right well that it was not above his power. For what? conld not he have rebuilded the Temple in three dayes, who after foure daies raiſed *Lazarus* to life? was it a greater matter to build the Temple then to raiſe the dead? to give artificiall, then naturall and ſubſtantiall formes? Many Artificers might have ſufficed to have built the Temple in a ſhort time; but to raiſe the dead, is a proper artifice of the hand of God.

And therefore when theſe broken teſtimonies could not ſerve, the High Prieſt adjured him by the living God, to tell if he were Chriſt the Son of God? To this he freely anſwered, that he was: and that afterwards they ſhould plainly ſee it. For to this queſtion it was not fit he ſhould remaine ſilent; partly for reverence of the name of God,

whereby he was adjured; partly for that it concerned a matter never to be concealed; but chiefly to make it appeare, that for no other cause he could be condemned. As the Son of God came to dye, and as the Son of God he must be condemned. His answers were but few, and then alwaies to matters of weight.

Hereupon the High Priest tore his gatments, and declared Jesus to have blaspheemed: the residue cryed, *He is worthy of death*. But O ignorant High Priest! albeit men used at those times to teare their garments upon any deep conceived sorrow (which by blasphemous speeches should most strongly be stirred) yet the High Priest was forbidden to use such tragicall actions; as little beseeming either the dignity, or gravity of his place. Wherefore then (unlearned High Priest) diddest thou teare thy garments, contrary to the prohibition of the Law? Verily, as *Samuel* said to *Saul*, when he laid hold on the lap

Contifex apus ſuum non diſco-operiat, nec veſtimenta ſcindet. Lev. 21

lap of his Garment and rent it; *The Lord hath rent the Kingdome of Israel from thee this day*: So, by the rash renting of thy garments thou didst declare, that the high Priest-hood was torne away from thy Nation for ever. 1 Sam. 15. 28

And in this sort was Innocency arraigned, Truth accused, and Justice condemned. In this sort our most innocent, true, and just Saviour was condemned of blasphemy, by the greatest blasphemers that ever were. For what greater blasphemy can be imagined, then not onely to deny, but in this fashion to outrage the eternall Son of God? then not only by sentence to condemne, but in word to charge, or in thought to suspect him to be a blasphemer.

After this, like mad Dogs, most fiercely they assault and insult upon him; some casting on his face the scowrings of their filthy mouthes: others striving who might strike him: and with a wanton and merry malice, agravating injury with

ſcorne, they cover his eyes, and bid him aread, who it was that did ſmite him. And ſo great pleaſure they took in this kinde both of tormenting his body, and vexing his ſoule, that they would not ſuffer him to take any reſt; but uſed this deſpight for their diſport, to paſſe away the length and dulneſſe of that night. At which time that of the Prophet *Eſay* was fulfilled upon him: *I gave my back to the ſmiters, and my cheekes to the nippers; I hid not my face from ſhame and ſpitting.* And likewiſe that of the Prophet *Jeremy: He giveth his cheeke to him that ſmiteth; he is filled with reproaches.* And likewiſe that of *Job*; *They have opened their mouthes upon me, and ſmitten me on the cheeks with reproach.*

Iſay 50

Lam. 3. 30.

Job 16. 10.

5. O deſpiſed Jeſus! give me ſtrength I pray thee, to lift up to thee my lumpiſh ſoule, and with admiration and love, to demand of thee the ſame queſtion, which the High Prieſt demanded; *Art thou Chriſt? Art thou the Son of the living God?* I beleeve, Lord, that thou art. But is it

it poſſible that the Sonne of God could be thus intreated? Is it poſſible that he would be thus vilely intreated for me wretched worme? O my Saviour! Is it poſſible that I ſhould be content to ſuffer quietly for thee? Or at leaſt that I ſhould not ſuffer willingly with thee for my daily ſins, for which thou haſt ſo grievouſly ſuffered?

O gracious countenance! which filleſt the Heavens with glory, which the Angels with joy and raviſhment deſire to behold. O perfect Image of the Father! how deeply was thy beauty, thy Majeſty over-clouded with diſgrace? And couldeſt thou hold thy hands? O mighty Lord! Why, they were bound. But couldeſt thou alſo hold thy tongue? or were the hands of thine Angels bound? hadſt thou no revenge either to worke or to threaten? didſt thou not at the leaſt complaine? O infinite humility! O ſweet Lord! is it poſſible that there ſhould remaine in the world any footſteps of pride, after this admirable exam-

ple of patience? O earth and aſhes! thy God did with deep ſilence endure all theſe indignities; and thou ſtirreſt, thou hateſt, thou turmoyleſt thy ſelfe (poore man) and tormenteſt others, upon the leaſt touch of thy reputation. Thy God did pray for thoſe who thus blaſphemed him; and thou diſdaineſt to ſpeake, or once to looke upon a man, who hath offered thee a light diſgrace. Thy God would be eſteemed a ſinner, when he was pure from any foile of ſin; but thou being a deteſtable ſinner, doeſt ſtraine to be eſteemed righteous. Thy God was abaſed beneath the moſt vile villaines upon earth; but thou wouldeſt be advanced above all men; yea, above the Angels; yea, above God himſelfe.

Ah proud fleſh! thou canſt not ſwell ſo high, but vengeance will fit above thee: thou canſt not lift up thy ſelfe ſo lofty, but Gods hand
7 will ding thee downe. God and pride could not dwell together in one heaven; much leſs can they harbour in one heart. Our

Our Saviour hath taught us, *to love our enemies, to doe good to them that hate and hurt us, that we may be the children of our Father which is in Heaven.* What could be further ſaid? we are deſirous to be eſteemed the ſonnes of God; we are ready to aſſume that name unto us. Hypocrites and Lyers! how can this be, when we hold our ſelves diſhonoured, if we revenge not the leaſt indignities done unto us? yea, when no moderate either ſatisfaction or revenge will ſuffice to appeaſe us? Let us be aſhamed to call God our Father: let us tremble to ſay unto him; *Forgive us our offences, as we forgive them that have offended againſt us.* For this is as if we ſhould ſay, *Forgive us not, becauſe we will not forgive.* Or in plaine termes, *Damne us, Lord, becauſe we will be damned.* Undoubtedly, they who are the Sons of God, they who will be Chriſtians, muſt not only arrive at this degree of goodneſſe, not to returne evill for evill; but they muſt advance higher, to returne good for

Mat. 5. 44. 8

9

evill. They muſt declare by their actions, that they have not onely ſurmounted evill, but that they have attained good: they muſt *encounter evill with good.*

Rom. 12. 2. But this (may ſome man ſay) is exceeding difficult to fleſh & blood, I will ſay more: It is impoſſible. 10 But are we in the fleſh? or are we in the Spirit? If we be in the fleſh, God will never avow us for his children. If we have the Spirit of Chriſt, whereby we may terme God our Father; let us manifeſt this Spirit, by this effect of the Spirit. For God will not be either ſerved or deluded by words.

11. And if any man will ſay (which is true indeed, but not ſufficient to excuſe either our idleneſſe, or our evill) that the examples of Jeſus Chriſt are ſo perfect, as our nature is not able by imitation to approach them: let us imitate the example of the Apoſtles, and other ſervants of God, who were fleſh and blood like us; and yet endeavoured nothing more, then to purchaſe

the

the ſalvation of their greateſt enemies. If theſe examples be alſo above our pitch, let us be aſhamed at leaſt to be ſurmounted by Infidels; of whom many have attained to ſuch command over their paſſions, as no injuries were of force, either to *pervert* them to evill, or to *divert* them from doing good. And verily, it is contrary to all diſcourſe of reaſon, to all rules of naturall Juſtice; that a man ſhould be both party, and witneſſe, and Judge, and Executioner in his proper cauſe: which all revengefull perſons are. For this cauſe God, our ſoveraigne Judge, hath appropriated vengeance to himſelfe: either immediately from his Omnipotent arme, or by meanes of the Juſtice which he hath eſtabliſhed. If we cannot humble our ſelves to await this Juſtice; If we will proudly offer to wraſtle this royalty out of Gods hands; we ſhall aſſuredly draw vengeance upon our owne heads.

Certainly, if thou kneweſt, O my ſoule! the value of this high vertue 12.

humility, thou wouldeſt abandon the whole world to attaine it. Humility is not only a vertue, but a veſſell that containeth all other vertues. Deſireſt thou to receive mercy? humility will help thee, as it did the Publican. Wilt thou have thy part in the grace of the Goſpel? The Lord ſaith, that he was ſent to preach to the poore: It is hid from the wiſe, and revealed to little ones. Wilt thou have thy prayers heard? *The prayers of the humble ſhall peirce the clouds, and will not depart untill the Higheſt regard it.* Deſireſt thou glory and long life to enjoy it? both theſe are the rewards of humility. Wilt thou live under the protection of God, and participate of his graces? *The Lord preſerveth the lowly, and giveth grace to the humble.* For as waters run to low grounds, ſo the graces of God flow to humble hearts. In a word, art thou deſirous to paſſe over the time of thy life in peace? *Learne of me* (ſaith our Saviour) *for I am meek and humble of heart; and ſo you ſhall finde reſt*

Luke 4. 18.
Mar. 11 21.
Eccle. 35. 17.
Prov. 22. 14.
Pſal. 34 17.
1 Pet. 5. 5.
Mat. 11 29.

to

to your ſoules. Art thou deſirous to enter into the Kingdome of God? thou muſt then *humble thy ſelfe as a little childe.* For Heaven is like a ſtately Palace, with a little doore; where-into no man can enter, except he ſtoup. Mat. 19 4.

But take heed, O my Soule! that thou deceive not thy ſelfe with the counterfeit of humility, with the ontward ſhew and ſhadow thereof. It is an eaſie thing to go in baſe attire, to ſalute ſubmiſſly, to kiſſe the hand, to imbrace the knee, to caſt down the countenance, to ſpeake with a weak broken voyce, to ſigh often and deep, to cry and confeſſe at every word that thou art a miſerable ſinner: many will performe theſe points in order, but upon a very light diſgrace, all their humility is turned into wild fury. It is but a baſe pride, which is ſhrouded under the ſignes of humility: and generally vices become more vile when they are over-caſt with a countenance of vertue. 13

Take eſpeciall heed alſo of the temp-

temptations of pride; which of all other are moſt ſly and dangerous, and hardeſt to be known. Temptations of other vices are ſome-what open and plaine; but pride creepeth craftily, as it were with woollen feet: flattering a man, and perſwading him, that for many cauſes much reſpect is due unto him. Which a man blinded with ſelfe-love, doth eaſily beleeve: and thereupon openeth his mouth to draw in that ſpirit, whereby the glorious Angels were turned into devils. But he that is truly humble, will ſay with the Apoſtle: *He who thinketh himſelfe to be ſomething, when he is nothing, deceiveth himſelfe.* Gal. 6. 3

O ſweet Saviour! I moſt humbly beſeech thee, by all thy mercies, and by all the miſeries which thou didſt ſuſtaine, even for their ſakes, who did thus villanouſly both blaſpheme and torment thee; caſt back thine eyes upon me, as thou didſt upon *Peter*, who in theſe extremities did forſweare thee. Thou who in thy greateſt extremities wert ſo regard-

regardfull of thy Diſciple, as (ſeeming to winke at thy ſelfe) thou wouldeſt looke upon him, and bridle him with thine eye; that having thrice denyed thee, he ſhould not deny thee any more: Now thou art in thy greateſt glory, caſt thy favourable looke upon me, I beſeech thee. That ſilent looke which is full of vertue, not only to be underſtood, but alſo to work; even thoſe eyes which open our eyes, and cauſe us to wake out of the ſleep of ſecurity: which thou caſteſt upon us ſo often, as we are truly touched with ſorrow for our ſins. For *Peter* regarded not the firſt and ſecond crowing of the Cock, becauſe thou hadſt not then turned thy eye upon him: but upon the very firſt caſt of thine eye, he remembred thy Word, and wept bitterly.

And therefore, O good Jeſu! becauſe thou art often denyed; not only by them who deny thee to be Chriſt, but by them alſo who deny themſelves to be Chriſtiens: which is as well by actions, as by words:

words : whensoever I shall by my sinfull acts deny thee ; whensoever I am not terrified by thy threats, nor allured by thy promises; whensoever I shall not obey thy Commandements, nor rest in thy councels ; whensoever I shall in this sort deny thee : Turne thine eyes upon me, so streaming with Grace, that they may strike streames of water from my eyes. And thou (O my soule) whensoever thou shalt be surprized by sin, excuse not thy selfe with *Adam*, but with *Peter* weep. Weep I say, and that bitterly, with *Peter* ; and that on thy part will abolish thy sin, in case thou abandon it. In vaine dost thou heare the crowing of the Cock, that is, the Preachers advertisement, unlesse Christ look upon thee ; unlesse his look give life to their words.

And further grant (O good Jesu !) I beseech thee, that I never give way to any small suggestions of sin ; because it is the nature thereof, to gather strength by every approach. Thy holy Apostle did at the

the first but in naked words deny thee, afterwards with oathes; Iastly, by cruell curses and execrations. And hadst thou not visited him with thy divine eyes, it is possible that he might have proved one of thy tormentors.

Grant also, I pray thee, that this spitting upon thy face, may quench in me all fiery passions; that these blowes that were dealt upon thee, may beat downe my presumption and pride. Grant, I say, that thy abasement may abate in me all high swelling and raging desires. That thy patience, thy silence, thy humility, which was sufficient to asswage the wrath of the Father against sinners; may suffice also, to asswage and alter my vaine, both angry and haughty affections. Grant, O gracious Lord! that as thou casting upon me from the high heavens, the eyes of thy pitty, thy graces shine into my soule; so I beholding thee with true humility and reverence from the earth, may readily receive the beames of that

that light; even as the Starres, by beholding the Sunne, receive both light and vertue from it. And becauſe theſe eyes are the Conduits, whereby the ſtreames of thy mercies are derived into our ſoules; never ceaſe, I beſeech thee, to ſet them upon me: but ſuſtaine, direct, and *guide me with thine eye.* That as all Pſal. 32 inferiour things depend upon the influence of the celeſtiall and ſuperiour bodies, ſo my ſpirit may wholly depend upon thee; and receive by that influence, both the light and law of my actions.

16 Aſſuredly, the eyes of the Lord are working eyes. Grace ſtreameth from his eyes, as light and heate ſtreame from the Sun. The Sun doth not ſo much enrich and adorn the earth with his illuſtrious beams, as the eyes of the Lord by their powerfull influence, enrich and adorne the ſoule of man: making it flouriſh both in pure beauty, and plenty of good workes. *The eyes of* Pſal. 33 17. *the Lord are upon them who feare him, and put their truſt in his mercy.* But to what

what end? *To deliver their ſoules from death, and to feed them in the time of dearth.* O mercifull Saviour! how ſweet is thy Spirit? What comforts and delights breathe ſweetly from thee? Thou ſo ſetteſt thine eyes upon thy children, that they can neither *periſh* nor *want*: thine eyes are fixed faſt upon them, that whoſoever toucheth them, he toucheth the apple of thine eye. Pſ. 33. 8

This unquiet night being ſcarce ended indeed, they led him to *Pilate*, the Roman Preſident of that Province. For the Jewes at that time were under the dominion of the Romans: who, albeit they permetted them the uſe of their Religion, and whatſoever depended directly thereon; yet they debarred them of civill juriſdiction, and all cognizance of capitall crimes, as in other Provinces they accuſtomed to doe. So, albeit the Jewes had condemned Jeſus for blaſphemy; albeit they cryed againſt him, *He is worthy to dye*; yet had they no authority to put him to death: and therefore 17

fore they led him to the Roman Preſident for the territory of *Judæa*. But when *Pilate* underſtood that Jeſus was borne in *Galile*, which pertained to the juriſdiction of *Herod* the Tetarch; he ſent him to *Herod*, who at that time was alſo abiding at *Jeruſalem*. And albeit *Herod* was a homicide, an inceſtuous adulterer, a man wildly wicked; yet our Saviour appeared before him: to teach us obedience to ſuperiour Magiſtrates; and not ſo much to enquire into their lives, as into their authority. Now *Herod* had been long deſirous to ſee Jeſus, by reaſon of the admirable report which ran of him: whereupon he was then joyfull of his coming, hoping to have ſeene him worke ſome miracle. So he queſtioned him many
18 things: but becauſe he enquired upon vaine curioſity, and with no true intention or end, Chriſt anſwered him nothing; according to that which Saint *James* ſaith, *Ye aske,*
Jam. 4. *and yee doe not receive, becauſe yee aske amiſſe.*

O poore deceived *Herod!* thou hadſt been of long time deſirous to ſee Jeſus; but becauſe thy deſire proceeded from curioſity, when he was preſented before thee, when thy eyes were firmly fixed upon him, thou ſaweſt nothing leſſe. Thou ſaweſt nothing what inwardly he was; in which parts as he is moſt eſpecially glorious, ſo are the wicked moſt eſpecially blinde. As for his outward forme it was masked, it was diſguiſed, (as he had beene deſcribed before by the Prophet *Eſay*) it was nothing agreeable to his proper dignity. He did not only take upon him the forme of a ſervant, but would alſo be of no reputation: as a ſervant, as a contemptible ſervant, and of no reckoning heappeared to *Herod*. With ſuch eyes did they looke upon him, who regarded more that he was a Carpenter, and the ſonne of a Carpenter: than the divine rayes of his Doctrine, Miracles, and life. With ſuch eyes did they behold him, who arreſted their judgements, rather upon

19

Eſay, 53. 1.

Phil. 2. 7.

Mat. 13 55. Mar. 6. 3, 4.

upon the Country where they ſuppoſed he was borne, then upon the actions which they ſaw him performe. And with ſuch eyes do they ever looke, who more reſpect the outward glaſſe of glory than the ſubſtance of inward piety and vertue. It is no marvell if ſuch men doe not ſee that which is before their eyes; if they doe not *perceive* that which they *miſ-conceive*.

Joh. 1. 46.

Hereupon *Herod*, with all his grave Councellors and gallant Courtiers, interpreting the ſilence of Jeſus for ſimplicity, did openly contemne him; and for plaine declaration, not of his innocency, but of his ſimplicity, they arrayed him in a white garment, and ſent him back againe to *Pilate*. That he who had been taken before for a man of evill behaviour: and namely, a glutton, a drinker of wine, and a companion of ſinners: a ſtirrer of ſedition, a blaſphemer, a ſorcerer, poſſeſſed with a Devill: ſhould then alſo paſſe for a paſſing ſimple man.

20

Mat. 11 19. Luk 23. 2 Mar. 2 7 Mar. 1 2 24. Joh. 8. 48.

O true comfort of all afflictions! whe-

whether by publike injuſtice, or by private injuries. Learne O my ſoul! learne by theſe exemplary inſtructions of thy Maſter, to make ſmall account of the judgements and eſtimations of this world. Leave off ambitiouſly to effect the vaine breath of humane praiſe; which is like an Eccho, a meere ſound without any ſubſtance; and in whoſe voyce a man is in that degree either good or bad, wherein he is eſteemed a friend or a foe. Chriſt profeſſed before, that he ſought not his owne praiſe: and told them who affected glory, that they ſought they knew not what. To whoſe glory it was, that he neither deſired nor accepted the glory of this world: looking with no other eye upon the Glaſſe thereof, than Phyſicians doe upon the diſeaſes of their Patients. 21 Joh. 8. 50. Mat. 20 22.

O bleſſed Saviour! give me, I beſeech thee, not only patience, but joy, to be eſteemed a foole to the world, ſo as I may not be ignorant of thee. And as at this time, and by meanes

meanes of thy ſufferings, *Herod* and *Pilate* were made friends, who had been at open variance before: So grant, that by vertue of thy bleſſed Paſſion, I may be reconciled to perfect peace: *Firſt*, with God, to whom thou haſt paid the price for my ſins: *Next*, with mine owne conſcience, which thou haſt both freed and refreſhed by thy grace. *Laſtly*, with all men, whom thou haſt commanded me to love as my ſelfe. And whenſoever I ſhall violate any of theſe friendſhips, make up the breach by the power of thy Paſſion: ſay to me, as thou often ſaidſt to thy Diſciples; *Peace be with thee.* O great Reconciler of the world! O thou who haſt reconciled thy Enemies together; reconcile us thy Friends and Suppliants to thee, to our conſciences, and one to another.

Joh. 20.

And now in this height of ſcorn, in this depth of diſgrace, our Saviour did not once change his cheer, not caſt down his countenance, not let fall any either intemperate, or ſubmiſſe, or otherwiſe unſeemely word,

word. He ſcaled up all his thoughts with ſilence, partly to manifeſt thereby his perfect patience, and that he wholly repoſed himſelfe upon the judgement of his Father; and partly to expreſſe, that as well their opprobries, as their accuſations, deſerved no anſwer. He remained conſtant, like a firme rock: 24
which repelleth and turneth into froth all the waves that beat upon it, And as the body of a man abideth at a ſtay, although his ſhadow be at one time long, and at another time ſhort: ſo he retained the ſame conſtant courſe, both in the ſweet gale of the applauſe of men, and in the bitter blaſts of their opprobrious outrage: expreſſing ſtill a modeſty in the one, and a gravity in the other. Trees well rooted beare all ſtormes: the winde toſſeth not the Wheat, but the chaffe: and vaine either honour or infamy moveth no man, who is not either light or weake.

Behold alſe, how vainly variable the opinions of men are: con- 25
ſtant

ſtant only in inconſtancy, and perſiſting in nothing but in change. They who cryed *Hoſannah in the higheſt*, doe in ſhort time after cry, *Let him be crucified.* They who ſaluted him for their King, do preſently profeſſe that they have no King but *Cæſar*: they, who met him with Olive branches, do now preſent him with Swords and Staves: they who had ſpread their garments before him, did now diſpoile him of his owne garments. Finally, they who did both acknowledge and adore him for the Son of God, within few daies preferred *Barrabas* before him. Who therefore will eſteeme the baſe breath of this mutable Monſter for true glory? Who will credit the judgement? who will truſt the affection thereof? who will be ſo baſe, to fawne thereon for a few crums of credit? Who ſo ſervile, to undertake all pains to pleaſe it? to loſe all liberty, rather than to loſe the liking thereof? being more carefull in caſting what the world will ſay of him, than what

God

God will ſay to him when the world ſhall be at an end.

From hence thou maiſt draw both Divine and Morall comforts, 27 in all miſeries, that either malice or unkindneſſe can lay upon thee. Divine, for that no greater reproach can be offered to thee, then was offered not only to thy Maſter, but to thy Maker for thy ſake: Morall, for that thou ſeeſt how fooliſh, yea, how frantick and falſe the opinions of men are; prone alwaies to judge well of the wicked, and hardly of the good.

Behold here, Vertue is accounted Vice: Truth, Blaſphemy; Wiſedome, Folly. Behold, the Peacemaker of the world, is judged a ſeditious perſon; the fulfiller of the Law, a breaker of the Law; our Saviour, a Sinner; our God, a Devill. O poore troubled man! wherefore doeſt thou weakly wayle, for any injury or abuſe that is offered to thee? God handleth thee no otherwiſe in this world than he handled his only Son, who hath begun to

thee this bitter potion; not onely taking essay thereof, but drinking to thee a full draught. It is not only a comfort but a glory, to be a partner, & fellow-sufferer with Christ; who delighteth also to see in us, some representation of himselfe. Dogges barke not at those whom they know, and with whom they are familiar; but against strangers they usually barke: not alwaies for any hurt which they feare or feele; but commonly by Nature or depraved custome. How then canst thou be a stranger to the world, if it doth not molest thee? if it detracteth not from thee? How art thou a Member of Christ, if thou wilt not participate with him of the injuries and persecutions of this life? How
28 canst thou be accounted his friend, if seeing him so miserably handled by the World, thou wilt notwithstanding love and embrace it: If thou wilt vouchsafe to be either kindly or honourably used of it?

Here also we are further taught, that the businesse of Gods glory, and

and of the health of mens soules, however base and ignominious it seemeth, must be resolutely both undertaken and performed; even by Princes and Potentates of the earth: for, to serve God, is truly to raigne.

§. 6.

How he was scourged.

1 *WHerefore the Jewes refused to enter into the Judgement Hall.*
2 *The Hypocrisie of the Jewes.*
3 *Their importunity.*
4 *The Jews spake to* Pilate *more truly then they were aware.*
5 *A short Prayer.*
6 *Scourging was a punishment both severe and ignominious.*
7 *Christ our true* Sampson.
8 *Wherefore the wise men of this world account the Doctrine of the Gospel folly.*
9 *Wherefore they account it madnesse.*
10 *God did that for man which they esteeme madnesse.*
11 *The love of God hath dazeled the wisedome of this world.*
12 *Our sins torment Christ so oft as we commit them.*
13 *A Meditation against suggestions of sin.*

14 *The torments of Christ were not so great, as his love made him desirous to suffer.*
15 *A short Prayer and thanksgiving.*
16 *The force of love.*
17 *Love subdued him, who subdued death.*
18 *The violence of love is sweet.*
19 *Nothing is reciprocall between God and man, but Love.*
20 *The excellency of Love.*
21 *The union of God and man by Love.*
22 *A praise of Love.*
23 *The price whereat the purchase of love is set.*

NOw when JESVS was brought forth againe from *Herod* to *Pilate*, the Jewes refused to enter into the Judgement Hall, lest they should be defiled, and thereby made unfit to eat the Passeover. So scrupulous were they in an outward Apery of Religion, when their consciences were charged with many bloody pollutions. So entirely had the two formall Sisters, *Superstition* and *Hypocrisie*, (conceived and brought forth by the braine of man) possessed their hearts; that they refused to enter into *Pilates* House,

Houſe, becauſe he was uncircumciſed; and yet they compelled him in a manner, to ſatisfie their murtherous deſires. They would not appeare in the place where judgement of death was uſually given, and yet their hands and their thoughts were bathed in blood.

They had not many houres before waged *Iudas* to betray Jeſus, ſuborned falſe witneſſes to accuſe him, incouraged Officers moſt deſpightfully to intreat him; and did then moſt impudently importune his death: yet did they apparrell all this with an outward Mantle of Religion. 2

And whereas it is the office of accuſers, to come prepared at all points, to bring with them both their accuſations and their proofes; theſe ſhameleſſe proſecutors, albeit they charged Jeſus with two moſt capitall crimes; blaſphemy againſt God, and treaſon againſt the Emperour; yet they perſwaded *Pilate* to arreſt his Judgement upon their words, and to make no further en- 3

quiry: affirming, that *they had a*
Joh. 2, *Law, and by that Law he ought to dye.* The ſentence which they required, was not (*Judicium*) the Judgement of a Preſident, but (*præjudicium*) a præjudicate conceit, which they had brought with them.

4 O blinde Jewes! you ſpake to *Pilate* that which you did little underſtand. It was very true which you ſaid of Jeſus, that *by your Law he ought to dye*: but not in that ſenſe wherein you ſpake it. In your ſenſe it was not true, that *he ought to dye* as a tranſgreſſor of the Law: but in that ſenſe whereto Gods Spirit directed your tongues, as a fulfiller of the Law he ought to dye. The ſame God who cauſed *Saul* to Propheſie, who gave ſpeech to *Balaams* Aſſe, who governeth all our actions to what end he pleaſe, who worketh good out of every evill, guided your tongues alſo to ſay; *We have a Law, and by that Law he ought to dye.* For all your Law did fore-ſhew, all your Prophets did fore-tell his death; all the Sacrifices of

of your Law did ſhadow forth the Sacrifice of the Croſſe; all your Prophets did mainely ayme at the death of the Meſſias: and therefore *by your Law he ought to dye*; for otherwiſe neither your Law, nor your Prophets could have bin fulfilled.

The cauſe alſo which you alledged was very true; *becauſe he made himſelfe the Son of God.* For the Son of God being made Man, made Man the Son of God; by aſſuming humane nature into a perſonall union with the divine Nature of the Son of God. Having thus *made himſelfe the Son of God*, it was neceſſary by your Law that he ſhould dye. For no other Sacrifice could reconcile us to the eternall Father, but the death of that Man, who was the true Son of God. For this cauſe he became man: For this cauſe *by your Law he ought to dye.*

O bleſſed Saviour! O Sonne of God! even in birth, and ever born: Grant, I beſeech thee, that I be never publickly charged with any offence, but that I am the childe of

God. For this, the more I ſuffer, the more happy ſhall I be; as ſuffering for the ſame cauſe for which thou wert condemned wherein if I ſuffer with thee, with thee I ſhall be glorified. Grant alſo, that as thou participating of my nature, wert made a moſt miſerable man; ſo I, by participating of thy grace, may be *numbred among the children of God, and have my lot among the Saints.*

Sap. 5. 5

Now *Pilate* perceiving that it was only upon a mad malice, that the Jewes did thus violently proſecute Jeſus; and conceiving, that partly by reſpit, and partly by ſeverity, the heat of their hate might be appeaſed; determined to lay on him ſo ſharp a puniſhment as might ſuffice to ſatisfie their cruell deſires. Here he commanded that Jeſus

6

ſhould be ſcourged. A puniſhment

Deu. 25

which for the ſeverity was appointed by *Moſes* for Malefactors, according to the quality of their offence; yet with limitation, that it

Act. 22 25.

ſhould not exceed forty ſtripes: and for the infamy thereof, the *Romans* did

did exempt their Citizens from it. Forth-with the tormentors did ſtrip him out of his garments, tyed his hands on high to a Pillar, and then charged upon all the parts of his body, as well behinde as before, with ſuch bloody blowes, as if he had been the greateſt offender, and the baſeſt ſlave in the world, At which time was verified that which the Pſalmiſt ſaith : *The plowers plowed upon my backe, and made long furrowes.* Pſa. 129

Behold now, O my Soul! what a butchery thy Saviour hath ſuffered for thy ſake? Behold him diſployled of his garments, who cloatheth the Heavens with clouds, adorneth the fields with flowers, giveth rayment to every Creature, apparrelleth his Saints with righteouſneſſe and glory. Behold him torne with whips, whoſe ſervants were wont in his name to ſcourge the Devills: having no man on his part either with hand to help, or with heart to pitty him. And where was thy beauty become? Where was then thy

glory? O true *Sampſon!* who hath
7 cut the haires of thy ſtrength? who hath bound thy hands and thy feet, and delivered thee to the *Philiſtines*? Certainely, it was onely the love of *Dalila*; onely the love of the Church that did cauſe this calamity: the deſire which thou haddeſt to waſh her with thy blood, hath thus delivered thee to the power and pleaſure of thy enemies.

O ye Saints of God! if ever you were raviſhed and tranſported from your bodily ſenſes, by contemplation of heavenly things; let it be at this exceeding goodneſſe and love of Chriſt, in being thus humbled and tormented for miſerable men. This hath made the wiſe men of the world to eſteeme the Doctrine of the Goſpel, not only folly, but
8 extream madneſſe. For they eſteem it folly, when they heare that riches is in poverty, joy in teares, liberty in ſubjection; in humility glory, in mortification peace; in the Croſſe a Kingdome; in renouncing all things, the dominion of all

things.

things. But when they heare that the Divine ſubſtance, moſt glorious, moſt pure, would be thus abaſed and injured by men; they eſteeme it a point of meere madneſſe. 9

O all ye powers of the world! let this aſtoniſh you; that God would vouchſafe to doe that for men, which they themſelves ſhould eſteeme madneſſe. And you wiſe men of this world, you know right well, you have often both obſerved and ſaid, that Majeſty and love are ſcarce compatible; that the actions of Love can neither be ruled nor eſteemed by wiſdome. Lay aſide your wiſdome then, and looke into his love: for his love hath dazeled your worldly wiſedome. He hath planted a Vineyard in this world, and beareth ſo great a love towards it; that he is (as it were) inebriate thereby, and put, in a manner, even from himſelfe. But laugh not (O ye wiſe men) hereat, as *Cham* did at the nakedneſſe of his Father; leſt he caſt upon you a cruell curſe. 10 11

And

And thou, O my Soule! what ſay'ſt thou? what thinkeſt thou? where are thy teares, O dry ſoule! to bathe thoſe bruiſes which thy Saviour in love did ſuffer to heale thee? where is thy ſorrow? where is thy deteſtation of thy ſins, which were the procurers of all this puniſhment? For certaine it is, that
12. thy ſins not only did then, but doe ſtill ſo often torment him, as thou doeſt commit them; even as the A-
Heb. 6. 6. poſtle hath ſaid; *He that ſinneth crucifieth the Son of God, and maketh a*
Heb. 10 *mock of him. He that breaketh the Law of Chriſt by wilfull ſin, treadeth the Son of God under his feet, polluteth the blood of the New Teſtament, and reproacheth the Holy Ghoſt.*

13 Whenſoever therefore thou art about to conſent to any ſin, preſent to thy ſelfe the forme of thy Saviour, under the hands of the cruell Souldiers, wholly embrued in his owne blood: not deſperately raging, not weakly wayling; but in this milde manner, partly exhorting, and partly intreating thee.

Friend,

Friend, thou haſt often heard how I have loved thee. If words beare no weight to aſſure thee hereof, behold effects. Behold me deſirous, ſo abundantly to ſatisfie the Juſtice of my Father for thine offences; that I have ſhut from my ſelfe all meanes, either of helpe to withſtand, or of comfort to mitigate theſe extremities: which notwithſtanding are much leſſe, then my love made me deſirous to ſuffer for thy ſake, in caſe the juſtice of my Father had ſo required. See this my love here regiſtred with my blood: liſten how every laſh both giveth a lively teſtimony thereof, and perſwadeth, yea beſeecheth thee with an heavenly voyce to love me againe. But if thou wilt not afford me this kind affection; let me at the leaſt (I pray thee) obtaine ſo much as pitty at thy hands, to forbeare thy ſins: which doe not only renew, but very much increaſe my ſmart. For certaine it is, that thy offences daily torment me: and that theſe Souldiers ſhould never have

14.

have had any power to touch me, had not thy ſinnes enabled them thereunto,

15 Sweet Jeſus, with reverence I kiſſe thy bleſſed ſtripes, and doe thankfully both acknowledge and embrace thy love: moſt earneſtly intreating thee, ſo to kindle, ſo to inflame thy love alſo within me, that it may melt the frozen moyſture of my hard heart into teares; both in compaſſion of thy ſufferings, and in ſorrow for my ſinnes which drew them upon thee. Oh! how happy am I, who have ſo loving a Lord; what can I neede? what neede I feare? Oh! how cruell am I, if I will commit any fact which doth not only diſpleaſe, but diſhonour and torment him? What pitty ſhouldeſt thou have in puniſhing me, if I have none in offending thee? There was no greater mercy, than to caſt ſuch love upon us: there is no greater miſery, then not to acknowledge, and in ſome degree of duty to anſwer this love. Verily, they offended thee much, who did

thus

thus perſecute thee walking upon earth: but they offend thee more, who continually contemne thee ſitting in heaven.

O Love! more ſtrong then death. 16
Death ſubdueth all worldly things, and yet thou ſubdueſt death: thou triumpheſt over all power, either by reſiſting, or by enduring. Thou art the buſh which did burne, but not conſume; thou art the moſt perfect Adamant, which will weary all armes, which will breake all hammers, before it will yeeld. Thou madeſt the Apoſtle ſay; *Nothing ſhall ſeparate us from the love of Chriſt: in all things we are more then conquerours through him who loveth us.* Rom. 8

Death ſubdueth all worldly things, but thou haſt ſubdued him who hath overcome death, and made him ſtoup under thy yoke. For what drew him downe from Heaven into the myre of miſeries? what made him a ſcorne of men? wherefore did he faſt, weep, labour, and watch? wherefore lived he both in poverty and contempt? 17

where-

wherefore endured he both an ignominious and painefull death, but for the love of our Redemption? O invincible vertue! who haſt overcome the Lord of all things: wilt thou not over-come a weake man? ſhall my heart only be able to reſiſt the force of thy fire? O ſweet tyrant! with what ſoft flatterings
18 doeſt thou enforce men to great attempts? without any feeling of difficulty, without any feare of danger; being carried with delight to that which they deſire: which delight in going forward, drowneth all ſenſe of labour, through which they wreſtle. Nothing is therefore ſo ſweet as love, nothing ſo ſtrong; nothing maketh men more cruell, nothing more compaſſionate. It is ſtrong in obtaining, it is ſweet in enjoying; it maketh men cruell to themſelves, and compaſſionate to him whom they doe love.

19 Nothing is reciprocall between God and us, but only *Love*: not hate, not anger, not any other affection. Albeit God hateth us, albeit

beit he be angry with us, yet are we bound to love him; becauſe there is nothing in him, which *is* not worthy of love. Thou didſt love us, O Lord, when we hated thee; and therefore albeit thou hateſt us, yet muſt we love thee. Thou diddeſt love us without limits, when there was nothing in us worthy to be loved; when nothing moved thee to love us, but only thy nature: and therefore there muſt be no limits of our love to thee, of whoſe perfections there are no limits. All other extremes of Vertue are Vices, but our love to thee cannot exceed, becauſe the thing loved is of infinite perfection.

And it is meet that we ſhould be much enamoured of this love; for whatſoever is contained in the Scriptures, either is love, or pertaineth to love: and nothing is ſo precious as a Soule that loveth, but only God who giveth love. *Love* is the Queene of all vertues. It is the end of all the Commandements and counſels of God. Yea, all creatures

tures are made ſerviceable to man for this end. It is the ſoule and perfection of other vertues: the ſtone, which turneth all that it toucheth into gold; the ſtamp which maketh all our Coyne currant with God. Inſomuch as if we love, we may doe what we will: for whatſoever is done in love, God doth accept. Yea, by loving the good actions of other men, (by reaſon of the community of the Church) we make them our owne. It is a Sword to cut in ſunder the ſinewes of all vices; and a ſpur to ſtirre up to all vertuous atchievements. It is the certaine meaſure, as well of perfection which men have in this life; as of the glory which they ſhall have in the life to come. *If I have not love* (ſaith Saint *Paul*) *I am nothing*: for God will give to every man according to the proportion of his love. Laſtly, it uniteth
21 us to God: for love is a meane which knitteth two extremes, the Lover, and that which is loved into one. Doe we love the Earth? we are earth: do we love God? what ſhall

I

I ſay? Are we God? aſſuredly we are united with God.

Yet this union is not naturall, but ſpirituall: not transforming the nature of man, but changing his affections and whole manner of life. That as the ſhadow followeth the body, ſo the will of man adhereth to the will of God; without any reſpect to himſelfe, but only to the honour of God. For as Iron caſt into the fire taketh the nature of fire, and yet ceaſeth not to remaine Iron: ſo he that burneth in the love of God, is partaker of the purity, and ſanctity of God, and yet abideth ſtill Man.

O love! the root of all vertues. The Daughter of grace; the Miſtreſs of Truth; the glaſſe of Religion; the Ballance of Reward; the marriage Garment; the key of Paradiſe. The ſtrength of thoſe that fight; the Crowne of thoſe that conquer; the felicity of the Saints; the joy of Angels; the terrour of Devills. Without thee faith is dead, hope, a vaine preſuming; holineſſe, hypocriſie; 22

criſie; zeale, fury. With thee a man ſtandeth, in proſperities, humble; in adverſities, ſecure; in hard paſſions, ſtrong; in good works, cheerfull; in temptations, ſafe. Are we poore, and able to give little? are we either ignorant or weake, and able to doe little? let us love much, and that will be a ſupply to both: for he who loveth, is of ability to doe much: and he giveth much, who giveth himſelfe.

Is it not meet therefore that we ſell all that we have, to purchaſe this Pearle? can any thing be too deare to give? can any thing be too hard to ſuffer, that we may obtaine it? Is it a ſmall matter that is ſaid: *God is love?* Is it a ſmall matter to *dwell in* God, and to have God *dwell in us? God is love*: what more precious? He *that dwelleth in love, dwelleth in God*: What more ſecure? *And God in him*: What more glorious? It is not ſaid, God is humility, God is patience, God is obedience; but God *is love*. All other vertues are the gifts and graces of God;

1 Joh. 8. 4.

God; but love is ſaid to be God himſelfe.

O divine vertue! ſo often, ſo greatly, but never enough commended. O ſacred Love! which alwaies burneſt in the boſome of God. I cannot value thee to thy worth; I have nothing in me, that is a fit price for thee: but I will give for thee all that I have; all my delights, all my deſires. I will leave all for his love, who hath left his Kingdome and Throne for love towards me. And when I ſhall have given all, I ſhall thinke that I have given no more then nothing: for thou wilt more ſweetly refreſh, more abundantly ſatisfie, more aſſuredly defend me, then all that I am able to give. 23

§. 7.

How he was crowned with Thornes, cloathed with Purple, openly ſcorned, and preſented to the Jewes.

1 *Christ reproached in his three great Offices.*

2 *The Jewes did more endeavour to take away*

away the reputation of Christ, then to take away his life.

3 Justice is to be executed with gravity and griefe.

4 The Jewes would be satisfied as well with the shame of Christ, as with his blood.

5 Wherefore Christ was cloathed with purple.

6 What maketh a death honourable or base.

7 The death of our Saviour was glorious, and wherefore.

8 Why he was crowned with thornes.

9 Christ hid more of his goodnesse than he shewed to the world.

10 We are to think of the torments of Christ both with joy, and with griefe.

11 How the sufferings of our Saviour must be considered.

12 How our soules are defiled with sin.

13 The love of Christ is a provocation to us to love him againe.

14 A Prayer and Thankesgiving.

15 The fruit which we must yeeld.

16 A Thankesgiving.

17 Christ by his travels did both unburthen and enrich us.

18 Pilates shewing of Christ, doth plainely shew that he was then made a wofull spectacle.

19 It is the Devils minde not to be satisfied but by death.

20 Upon what reason the Jewes demanded that Jesus should be crucified.

1 The agreement of the wicked in doing evill.

22 *Want of compaſſion ſheweth want of love.*
23 *By ſinning we joyne with the Jewes, in crying againſt Chriſt,* Let him be crucified.
24 *A meditation to reſtraine us from ſin.*
25 *A Prayer to Jeſus Chriſt.*
26 *A Prayer to God the Father.*



Hen the Souldiers had thus ſcourged our Saviour, they brought him into the common Hall, and there againe they ſtripped him, and put upon him a purple Robe, and preſſed upon his head (a very ſenſible and tender part, which the whips before had paſſed over) a Crowne of ſharpe thornes. And put a Reed into his hand in ſtead of a Scepter; and ſcornefully bowing themſelves, ſaluted him *King* of the Jewes: and ſpat upon him; and took the Reed which he held in his hand, and ſmote him therewith upon the head. Before he had been charged with blaſphemy; which was a reproach to him as he was a *Prieſt*. Then they covered his face, and bad him propheſie who did ſmite him; which was a ſcorne to him 1 2

him as he was a *Prophet*. Now, as he was a *King*, these mockeries were practised upon him. In all these three great Offices, he was most infamously abused. Whereby it appeareth, that the Jewes were more desirous to take away the reputation of Jesus, then to take away his life. For, they sought but only the ordinary torment of the Crosse, to take away his life; but to take away his reputation, they ran into all these, and many other strange inventions, equally composed of torment and of shame: wherein cruelty seemed pleasant, and mirth malicious.

3 Many Heathen people have observed this rule of civility, to execute justice with some shew of gravity and griefe: and not with any light, either gestures or jests, to move suspition, of taking pleasure in taking punishment: not with any extraordinary severity, to give token of private revenge. But it was not sufficient for these Savages to crucifie Jesus, except they did it, both

both with derision and despight: their malicious mindes must of necessity be satisfied, as well with his shame as with his blood: and that after a very unusuall manner. For when was Purple before that time used for dishonour? Who ever untill that day had beene crowned with Thornes? The Purple reached but to a scorne, but the Thornes went further: for how many thornes pierced his flesh, so many streames of blood issued from him. It was not by chance and adventure that he was cloathed in Purple, and therein mocked: but as the Holy Ghost made *Caiphas* say, *It is expedient that one should dye*: And likewise *Pilate*; *What I have written, I have written*: so it made the Souldiers to scorne him in a purple garment: in token that whatsoever they did to his reproach, should follow to his honour and praise.

For it is not the manner, but it is the cause which maketh death either honourable or base. If a man be executed for some offence, then

doth he incurre a double infamy; one in regard of his torments, the other in regard of his offence. But if the cauſe be good, if it be for vertue, for piety, for ſome great publicke benefit; then it is not onely without diſhonour, but the more cruell, the more commendable it is; the more baſe, the more glorious. If a man dyeth, either to advance or to preſerve the State of his country; as the cauſe is honourable, ſo is his death: eſpecially if he atchieveth the end, if he dye victorious. But our Saviour dyed not only for his Country, but for all the world, not to putchaſe any mutable and decaying benefit; but to redeeme from eternall death, and to bring to eternall felicity all the ſonnes of *Adam*, who will apply to themſelves the remedy which he hath prepared. Seeing then our Saviour dyed for a good both ſo generall and ſo great; it followeth, that the more painefull and ſhamefull his death was to be endured, the more glorious it is to be remembred. Seeing alſo

alſo the more goodneſſe is expreſſed in any action, the more glorious the action is; and that in the work of his Paſſion, God hath moſt manifeſted his goodneſſe (which after our manner of underſtanding, of all Attributes to God is the moſt excellent, and that wherein he glorieth moſt, and for which he is moſt praiſed) it followeth, that the Paſſion of our Saviour is ſo far from being ignominious, that all the workes of God laid together, do not riſe to ſo great glory as this alone.

Neither was it without a myſtery, that they ſet upon his head a Crowne of Thornes. For, beſides that this had been prefigured before by the Sacrifice which *Abraham* offered, the head whereof was wrapped in a Buſh: God had formerly curſed the Earth, by reaſon of *Adams* tranſgreſſion, to bring forth Thornes and Bryers to us. This curſe hath our Saviour taken upon him; the points of theſe Thornes are broken in his fleſh: now are all things bleſſed, all things

reconciled, all things both healed and hallowed with his blood.

O my Saviour: how largely didſt thou ſatisfie the Lievtenant *Pilate*, for remaining one night in his houſe; by ſprinkling every part thereof wherein thou cameſt with thy bleſſed blood? O cruell Souldiers! doe you know, either what you doe, or whom you have in hand? aſſure your ſelves, you ſee not that which in him appeareth, and yet doth not that now appeare in him which hereafter you ſhall ſee.

9

For as in us, that goodnes which we either preſume in our ſelves, or pretend to others in ſhew, is more then that which in truth we have; ſo in the Son of God, that which he hid of his goodneſſe, was more then that which he ſhewed unto the world.

10

But as the Souldiers in tormenting thy Saviour, combined ſport with ſpight: ſo thou, O my ſoule! ſo often as thou thinkeſt thereon, doe it joyntly, both with joy and with

with griefe. With joy, for the benefit which thereby thou hast received; with griefe, for the miseries which he did endure. With joy, for his exceeding love towards thee, in that he was not her desirous then content, to endure so base, both infamy and torments for thy sake; with griefe, for the grievousnesse of thy sinnes, which provoked the Justice of God to so great severity.

For the sufferings of thy Saviour must be considered either as they were in themselves, or as a *cause*, or as an *effect*. When that thou considerest them in themselves, and settest them as present before thy view; open the flood-gates of thy teares, for that they were so base and bitter to him. 11

When thou thinkest of them as the *cause* of thy Redemption, as the Key that openeth to the Kingdome of Heaven, as the triumph over the Prince of this world; then accompany this triumph with joy. His griefe is gone, his glory shall for

ever remaine. But when thou think-
eſt of them as of the effects of thy
ſins, then drench thy ſelfe againe in
a ſhowre of teares; for being ſo
grievous to him, and ſo extreamly
dangerous to thy ſelfe.

12 Woe is me! alas, wretch that I
am! how doe my ſinnes defile my
owne ſoule, ſeeing they have ſo de-
filed the pure glaſſe of the Majeſty
of the Father? ſo troubled the
cleare Fountaine of all beauty and
delight? O Sun of juſtice! O light
of thy Fathers glory! wherefore
wert thou content to receive the fil-
thineſſe and deformities of my
Soule, and to endure the paines
which my ſins did deſerve? *Where-*
Eſay 63. 2. *fore is thy apparrell red, and thy gar-*
ments like him that treadeth in the
Wine-preſſe? Were it not fitter that
Offenders ſhould ſuffer for their
owne deſerts, then that thou (O
innocent Lord) ſhouldeſt thus be
torne with torments for them? had
it not been fitter that this filthineſſe
ſhould have remained upon the
proper Dunghill, then to be caſt

upon

upon thee, the purity of all beauty and glory?

What love moved thee to have so great care of me, that thou wert utterly careleſſe of thy ſelfe? to be ſo deſirous of the cleanneſſe of my ſoule, that thou wouldeſt be thus defiled to beſtow it upon me? O my Saviour! what am I in reſpect of thee? What am I to thee, but 13
trouble, torment, infamy, death? What art thou to me, but reſt, pleaſure, honour, life? If therefore thou loveſt me, who am ſo grievous to thee; wherefore doe I not love thee, who art my ſalvation; wherefore am I not provoked to abſtaine from ſin? to caſt out all uncleane deſires, which are as ſo many thornes to thy bleſſed body? to deſpiſe the vaine braveries of the world, which were here applyed to deſpiſe thee? to put my whole affiance in thee, who haſt thus loved me? and with chaines of perpetuall duty, to linke my ſelfe moſt ſtrongly to thee.

O my Redeemer! receive me thy 14
weake

weake and unworthy ſervant to yeeld unto thee both obedience and praiſe: ſhut me not from thee, whom thou haſt created for thy ſelfe, whom by thy ſelfe thou haſt redeemed. I am thine, O my God! I deſire to be thine; I doe and will reſolve to be thine. I will not deliver the keyes of thy riches to any other then to thy ſelfe. I will not beare fruit to any but to thee, who haſt planted, and doſt continually
15. both water and purge me. The branches of this Vine, which are the faculties of my ſoule, ſhall bring forth flowers unto thee; namely, good deſires: they ſhall bring forth fruit unto thee; even my words and workes. Mine eyes ſhall regard thee; my tongue ſhall praiſe thee; my feet ſhall follow thee; my hands ſhall ſerve thee; my underſtanding ſhall alwaies contemplate upon thee; my memory ſhall never let thee goe; my will ſhall delight only in thee; my ſoule ſhall be enfolded in the flames of thy love. This
1 is the fruit which thy Vine muſt

yeeld;

yeeld; this is the profit which thou doest expect. Environ it, O Lord, with fiery walls; shut all the gates thereof: See the *Cherubins* to keepe the ways, that nothing may enter but thy selfe. I pray you, all the Creatures of this world; and if you will not be entreated; I adjure you, in the vertue of obedience to our common Lord; come not neare, trample not within this Garden, touch not any thing that groweth therein: all is the Lords, I will *reserve* all to *serve* him; you shall be meere strangers to me. I abandon all Creatures for the love of him, who hath abandoned his Kingdome for love towards me: For, to this end I was created; and I can yeeld him no other recompence for all his sufferings, but to love only, and alwaies to praise him.

Blessed art thou, O most mercifull and mighty Lord, the comfort of my life, the light of mine eyes, the port of my desires. All thy Angels and Saints, all thy creatures for ever praise thee: For that by the

merit of thine unspeakable charity and humility, which bowed thy backe to undergoe the miseries due to us for our sins; thou hast not only freed us from all our evill, but participated thy goodnesse to us. Thou didst cast no travell upon thy selfe, whereof thou diddest not burthen us. And further, in taking
17 upon thee our flesh, thou hast given us thy Spirit; in taking upon thee our sins, thou hast given us thy righteousnesse; in taking upon thee the punishment which we could not avoid, thou hast given us the glory which thou diddest possesse: in making thy selfe like unto us, thou hast made us in the sight of thy Father, after a sort, and in our degree, like unto thee. By suffering that which we had deserved, thou hast procured us that which we could not deserve: by suffering that which pertained only to us, thou hast cast that upon us, which in right pertained only to thy selfe. So that all thy paines are our preferments; thy dishonour, our glory; thy miseries,

ries, our merits; thy ſufferings, our ſatisfaction. Thy reproaches make us without blame; thy bands free us; thy ſtripes heale us, thy ſorrowes comfort us; thy travels refreſh us; thy condemnation juſtifieth us; thy death reduceth us to life.

Now, when *Pilate* ſaw that Jeſus was in ſo pitifull a plight, that he ſuppoſed the ſight of him ſufficient to break the bloudy purpoſes of his enemies; he led him forth upon a high place paved with ſtone, whereunto the aſcent was by 23. Marble ſtayres, which are at this day religiouſly reſerved at *Rome*. From that place (as from a ſtage) he ſhewed him to the Jewes, aſſembled in many thouſands beneath; and ſaid to them; *Behold the man*: What would you have more? If it be for malice you are ſo violent againſt him, behold how miſerable he is; if for feare, behold how contemptible: fault he hath done none.

Aſſuredly, this ſhewing of Jeſus doth plainely ſhew, that he was made a wofull ſpectacle indeed. So

18

wofull,

wofull, as *Pilate* did verily beleeve, that the very ſight of him would have moved the hardeſt heart of his enemies to relent, and ſay: This is enough; we deſire no more. For by reaſon of his unmercifull uſage, he ſcarce ſeemed to be a man. Whereupon the Jewes might have well called to minde that which the Prophet *Eſay* foretold; *There is no forme nor comlineſſe in him: he hath no beauty that we ſhould deſire him: He is a man of ſorrowes; he was deſpiſed, and we eſteemed him not.* But they, inſatiable in cruelty, importuned *Pilate*, ſome with perſwaſions, others with confuſed clamours and cries, that he might be crucified. By ſight of his blood, they were the more inflamed to deſire his death; even as Doggs, by eſpying the blood of a beaſt which they have in chaſe, become more furious to pull him downe. They were like *Salomons* Horſe-leaches, which alwaies cryed; *Give, give.* They had the Devils minde, which is not ſatisfied but by death. No puniſhment but death;

Cap. 53

Prov. 30. 9

death; no death but by the Crosse, could satisfie their desires.

But, O you formall observers of your Law! seeing you had condemned Jesus of blasphemy, upon what reason (if there be any reason in your furious actions) doe you cry, *Let him be crucified?* The Crosse was not the punishment which the Law appointed for blasphemy: The Law of *Moses* saith; *Bring the blasphemer out of the Host, and let all the Congregation stone him.* Assuredly, besides the violence of passion, which is able to pull men, not only from their judgement, but from their sence; we must mount our mindes a little higher, and with the holy Evangelists say: *All this was done that the Scriptures might be fulfilled.* The death of the Crosse was appointed by the Father, and accepted by the Son. It had been prefigured, it had been propheſied. Jesus himselfe had foretold more then once, that he should be delivered by the Jewes, to be condemned and crucified by the Gentiles. What

Levit. 24.14.

then

then ſhall we ſay? but with the holy CHURCH at *Hieruſalem* acknowledge; *that* Herod *and* Pilate, *with the Gentiles and people of Iſrael, aſſembled to doe whatſoever the hand and counſell of God had determined.*

Acts 4. 27.

Joh. 7. 30. & 10. 39 Joh. 8. 59. Luk. 4. 29.

Many times before, when the Jewes went about to apprehend Jeſus, they wanted power. When upon ſurmiſe of blaſphemy, they would have ſtoned him; when they would have throwen him headlong from the edge of a Hill; he eaſily eſcaped them: Even in the day time, in their populous Cities, environed with their thickeſt throngs. Partly becauſe his time was not then come; and partly, becauſe theſe were not the deaths appointed for him. But when the time arrived, that the *Jewes ſhould deliver him to the Gentiles, to be crucified*; albeit they aſſailed him in the night, without the City, amidſt his Diſciples: albeit he ſhewed his power, in ſtriking downe thoſe who came againſt him: yet did he voluntarily

tarily ſubmit himſelfe, both to the ſhame and to the torments, and to the death of the Croſſe.

When this time was come, neither would he eſcape, neither could the Jewes deſire againſt him any other death, but that of the Croſſe. Among all that multitude, there was not any variety either of voice or opinion. They all agreed to take away life from the Son of God; they all agreed that he ſhould be crucified. They all agreed to prefer *Barabbas*, who had ſlaine the living before him, who had revived the dead. Wherein, if we ſever the work of God from the work of man, we ſhall finde the greateſt mercy, and the greateſt cruelty and malice that can be: the greateſt mercy, in ſaving enemies; and the greateſt cruelty in oppreſſing a friend. And this is uſually a property of the wicked in matters of vertue, to diſagree one from another, ſo many men, ſo many minds: but in wickednes & miſchief (as if they were quickned by one ſpirit) they alwaies concurre in one deſire. 21

See-

Seeing then (O my ſoule) thy Saviour hath found ſo little pity amongſt the Jews, turne thou thine eyes upon this lamentable forme, and ſay unto thy ſelfe, *Behold the man!* behold his bounty, behold his love, behold his diſtreſſe. Hereupon, *Firſt*, never be aſhamed of any miſery: For the Lord remembreth well, how he was addicted, and happily more delighteth to behold thee miſerable, then happy: even as he is no leſſe pleaſed that thou ſhouldſt both thinke of him and adore him, as he was thus miſerable, then as now he is glorious. Then ſearch thy ſoule, what compaſſion thou findeſt, for the paines and anguiſhes which thy Saviour endured. And if thou feeleſt none, aſſure thy ſelfe thou wanteſt love for they who love, are alwaies ſorrowfull for the miſeries of the parties whom they affect. If thou findeſt not in thee this teſtimony of love, yet abhorre to joyne in malice with the barbarous Jewes, in crying againſt him, *Let him be crucified.*

22

Which

Which voyce thou dost so often cast forth, as often as thou consentest to any sin; for so much as thou doest a thing, whereby thou wouldest binde him to dye againe, if his former death were not sufficient.

So often therefore as thou art inclinable to any evill, present this mournfull spectacle before thee, and say to thy selfe; *Behold the man!* Which words, although they are but few and seeme to containe small matter: yet, if thou doe examine them well, they will not only stay thee from executing thy evill intents, but strike thee downe to the earth, a thousand times to kisse it, upon conscience of thy wicked unworthinesse: and to powre forth praises to him, both for those things which once he did endure, and for those which daily he doth for thee. *Behold* therefore the greatnesse of thy sinne, by the great sorrowes which thy Saviour did sustaine: Behold how necessary it was to satisfie for sin; Behold how grievous the satisfaction was. Our pride caused 24

sed this contempt; our avarice, this nakednesse; our surfets, this bleeding; our wrath, these wounds; our envie, these bruises; our sloth, these bands. Consider hereupon the rigour of Gods Justice; consider how abominable a thing sin is unto him. Conjecture also, what revenge God will take upon the sinners themselves, who doe not both acknowledge and accept the benefit of their Redemption; seeing so severely he punished his most deare & innocent Son for their sins. For, Luk. 23 *if they did these things to a greene tree, what shall be done in a dry?* If the Father thus smote his innocent Son for the sins of others; what will he doe to his ungracious servants for their owne rebellions? If the Devill had such power over the just in this world, what power shall he have over the wicked in hell? Lord, graft me into the green Tree, that his sufferings may free me from the stroke of thy Justice. And seeing *Pilate* could finde in him no cause of death; grant that I never finde

finde cauſe to move to offend; that I never commit ſin, which was only cauſe of his death.

O ſweet Chriſt! grave thy ſharp death within my heart; that continuing in the contemplation of theſe points, I may not be, both ſo unthankfull and cruell in affection towards thee; nor yet either ſo ſenſeleſſe, or deſperate in care of my ſelfe; as to commit that, which is ſo painefull and ignominious to thee, and to me ſo dangerous.

Remember, O my Lord! what I am to thee, and thou to me; and doe not fly from me, that I may finde thee. I make a long journey to thee, I proceed ſlowly, I often make ſtay, often I goe backe. Strengthen me, O Lord! guide my ſtumbling ſteps, draw me after thee with the line of thy love; be not weary to expect him, who is not able to hold our pace.

And becauſe my weakneſſe is ſo great, that I doe often faile, either in purpoſe or purſuit: ceaſe not, I beſeech thee, to preſent this thy

freſh

fresh bleeding forme, to the merciful Majesty of thy Father for me. And with that love wherewith thou didst not only *suffer*, but *offer* thy body, to be thus dishonoured for my sake; vouchsafe always to interpose the same between his Justice and me. And although the sight thereof was not sufficient to appease the hatred of thine enemies, yet will it pacifie the wrath of thy Father: because whatsoever thou didst suffer, it was under his obedience, to restore his honour, and to satisfie his justice

26. O Almighty God! *Behold* here *the man*, whom thou hast appointed to be a Mediator between thee and sinners; even the man in whom thou art well pleased. *Behold the man*, whose righteousnesse will answer thy justice in every point: and whose punishments are sufficient to satisfie the penalty of all my sins. *Behold* his humility, *behold* his obedience, *behold* his satisfaction. Oh! that his sufferings were ballanced against my sins! certainely they would

Mat. 3. 17.

would ſo farre exceed, both in weight and in worth; that thou ſhouldeſt in juſtice rather powre forth thy mercies upon me for the one, then hold them ſtill in diſpleaſure for the other. O moſt juſt and mercifull God! let this bruiſed body be ſtill in thy ſight. Firſt, fixe thy heavenly eyes upon his merits, then vouchſafe to looke towards me; and for his ſake have pity upon me. Graciouſly grant, not only pardon of mine iniquities, but participation alſo of his righteouſneſſe: that in the purity thereof I may be *approved* by thee, when I ſhall be *proved*. 23

§. 6.

How he was condemned, and forthwith led to the place of Execution.

1 THe *judgement of* Pilate, *by his owne judgement was unjuſt.*
2 *What conſtraint excuſeth from ſin.*
3 *The puniſhment that fell on* Pilate.

4 The

4 *The justice of the sentence against Christ.*

5 *Christ was charged as a surety, and as a sacrifice.*

6 *The love of Christ, and his Fathers Justice were causes of his condemnation.*

7 *For what secret cause* Barabbas *was preferred before Christ.*

8 *A secret cause of the silence of Christ.*

9 *The silence of Christ hath opened our mouthes.*

10 *The rebellion of* Adam.

11 *The satisfaction of Christ.*

12 *The love of Christ is a provocation for us to love him againe.*

13 *A Prayer to that end.*

14 *The love of Christ is a provocation for us to settle our assurance in him.*

15 *It is Justice now, that offenders, for whom Christ suffered should be discharged.*

16 *The merits of Christ invaluable.*

17 *The Devill justly deprived of the power which he had over us.*

18 *The Devill by stinging our Saviour, hath slaine himselfe.*

19 *In what manner* Judas *repented.*

20 *The Justice of God against the persecutors of Jesus.*

21 *Why did the Jewes purchase a place of buriall with the money that* Judas *restored.*

22 *Wherefore Christ suffered on Mount* Calvery, *and upon the Crosse.*

23 *In what sort we must stoop under the Crosse of Christ.*

24 *We may be bold to cast our sinnes upon Christs shoulders.*

25 *Where*

25 *Wherefore Christ did turne and ſpeak to the woman that wept after him.*
26 *The force of teares.*
27 *Wherefore Christ ſaid to the women, that they ſhould not weep after him.*
28 *The right weeping.*
29 *A Prayer and Thankeſgiving.*

NOw although *Pilate* had openly declared, that Chriſt was innocent, and that he had authority to acquit him; yet giving place, either, to the favour or fury of the *Jews*, rather then to Juſtice; he pronounced ſentence of death againſt him, and delivered him to the pleaſure of his Enemies. Therefore, O preſident! by thy owne judgement thy Judgement was unjuſt. For with the ſame lips thou gaveſt ſentence of death againſt him, whom thrice before thou hadſt pronounced innocent; and therefore by prononncing him innocent, thou diddeſt condemne thy ſelfe to be guilty.

Thou hadſt heard the Jewes; thou hadſt often examined Jeſus: and

and yet couldeſt finde no fault in him. Thou hadſt examined him if he were *King of the Jewes*. Verily, *Pilate*, he is. He is the King of all the true ſeed of *Abraham*; I meane the faithfull, who both acknowledge and adorne him for their King; who *being delivered from the hands of their enemies, ſerve him without feare*. The ſpittings, the ſtripes, the ſcornes, wherewith thou ſeeſt him arayed; are the Gemmes and royall Robes, which have made him the moſt glorious and beautifull King in the world. Thou hadſt asked him, *What he had done*. I will tell thee what. He hath made Heaven and Earth, and all Creatures;
3 he hath done all good, but evill he hath done none. What wouldeſt thou have more? For the good which he was doing for thy ſake, againſt thy conſcience thou diddeſt condemne him.

Thou didſt waſh thy hands now, but thy conſcience thou didſt not waſh. It is not externall waſhing with water; but with teares of contrition,

trition, that the conſcience is cleanſed. And theſe teares muſt be uſed after ſin committed, but not before. As any ſins committed, by teares and repentance may be waſhed clean away: ſo no waſhing can procure impunity of ſin beforehand.

Neither will I excuſe thy Juſtice 2
by any colour of conſtraint from the Jews: for there are two ſorts of conſtraints; the one ſo abſolute, as it concludeth conſent; and this is allowed for a peremptory excuſe. The other proceedeth from inconveniences, many times ſurmiſed, and ſometimes probable, which draw the conſent of the will unto them: and this may happely be pitied by men, but findeth neither pitie nor pardon with God.

Thou hadſt a deſire indeed that Jeſus ſhould be diſcharged, but it was not agreeable to his Innocency; it was not pure, it had a great mixture of evill. Thou wouldeſt have an Innocent ſcorned and ſcourged, and then diſcharged. I

will scourge him, and let him go. Thou wert admoniſhed hereof alſo by thy Wife, who had been much troubled with Jeſus in her ſleep, whether by means of a good Spirit to impeach thy ruine; or of an evill, to hinder the common good; as ancient Fathers are divided in opinions, ſo will I not determine between them: but aſſuredly, no grievous calamity ever hapneth man, but he is ſome waies adverti-ſed thereof before.

3 And therefore after thou hadſt been condemned at *Rome*, and confined to *Vienna*, by the ſame Emperour whom thou wert ſo unwilling to offend; thou diddeſt follow the trace of the great Traitor *Judas*, in laying violent hands upon thy ſelfe. So grievous it is to ſin againſt our conſciences, either to pleaſe others, or to avoyd inconveniences to our ſelves.

Certainly in thee, O Preſident! this was the greateſt piece of injuſtice that could poſſibly be committed; for thou gaveſt ſentence a-

gainſt

gainſt him, whom by thy ſentence thou diddeſt declare to be juſt. *I am innocent of the blood of this juſt man.* But it was a juſt Sentence in the high Preſident of Heaven, before whom all the ſins of the world ſtand in naked view, and who will not ſuffer any one of them to paſſe unpuniſhed. Therefore, becauſe the whole world was not ſufficient to ſatisfie for any one ſin, he drew the Sword of his Juſtice, and ſmote herewith his innocent Son; who only was able among all men, both to beare and to break his wrath againſt ſin. 4

But, O juſt Judge! thou art never ſtirred to wrath, but by ſin; thou art never grievouſly wroth, but with grievous ſin. At this time thou wert grievouſly wroth, and didſt grievouſly ſmite thine only Son: but in him thou couldeſt finde no grievous ſin, in him thou couldeſt finde no ſin at all.

What? didſt thou not only releaſe offenders, but (as did *Caiphas* the High Prieſt) *cauſe* the Innocent Joh. 18 22.

nocent, without *cause* to be ſmitten? And is it not more againſt the Law of Juſtice, to condemne the Innocent, then to diſcharge and acquit the guilty? How then may we eſteeme it Juſtice, which doth not only releaſe offenders, but layeth ſo ſevere a ſentence upon the Innocent?

O Light! which hadſt decreed this myſtery in thy holy counſell from the beginning; open my underſtanding, breake the miſtineſſe of my minde, that I may ſee this thy great worke of Juſtice and of Mercy, wherein thou art more admirable then all thy workes beſide.

Aſſuredly, he is not unjuſtly charged, who owing nothing from himſelfe, undertaketh the debt of another man; neither doth the Judge any more wrong, in giving ſentence againſt a voluntary ſurety, then he doth againſt a principall debtor. It is pitty to ſee a man pay that which he never tooke: but if he will ſubmit himſelfe to be a Sure-

Surety; if in kindneſſe he will repreſent the perſon of the debtor; Juſtice muſt have her courſe againſt him. It is pitty to ſee a harmleſſe Lambe lye bleeding to death; but if it be appointed for a Sacrifice, it is the nature of a Sacrifice ſo to be uſed. In like ſort, albeit our Saviour was without ſin in himſelfe; yet as a Surety, and as a Sacrifice, he did juſtly ſuffer for the ſins of other. Albeit by innocency he was free; yet by love he became intangled in debt. For his owne innocency, God was well pleaſed in him; but for our impurities, he juſtly gave way to his wrath againſt him. He was juſtly charged, not with that which he had done, but for that which he did undertake. We in juſtice ſhould have been ſmitten with theſe ſorrowes; this blow in juſtice was bent againſt us: but he in love ſtepped between the blow and us, and received the full dint thereof upon himſelfe. *He tooke upon him our infirmities, and bare our ſorrowes; he was wounded for our iniquities,* Eſa 53. 4,5,6.

ties, and broken for our tranſgreſſions. The chaſtiſement of our peace was laid upon him, and with his ſtripes are we healed. All we, as ſheep, were gone aſtray, and turned every man to his owne way; the Lord hath laid upon him the iniquities of us all.

6 So then it was his love, and his Fathers Juſtice, that caſt him into theſe extremities. Love intreated that ſinners might be ſaved, and Juſtice exacted that ſin might be puniſhed. To ſatisfie both which ſuites, the meane was found, that one unſpotted Innocent, not ſubject to death, and yet willing to dye; who was without ſin, and yet able to make ſatisfaction for ſin, ſhould thus cruelly ſuffer for all offenders. This O Lord, is the nature of thy debt; this is the cauſe of thy condemnation. Innocency maketh thee free; but love hath brought thee under the charge of our accounts. In innocency thou art purer then the Starres; but love hath plunged thee in the depth of our deformities. By the great-

greatneſſe of thy love, our ſins have ſoyled the beauty of thy Innocency. And therefore, although *Pilate*, reſpecting thy deſert, could finde in thee no cauſe of death; yet we, reſpecting thy love, doe finde ſo many cauſes thereof, as there are ſins and tranſgreſſions in all the world.

Come hither then, and I will tell you in a word, the cauſe of his ſentence. It was not for his fault, but it was for his love; his love and our faults were the grounds of this Juſtice. He that loved both ſo ardently, and ſuch ſinners as we, was juſtly condemned.

And haply (O innocent Lord) this might be one ſecret cauſe wherefore *Barabbas* was preferred before thee. For *Barabbas* (albeit a villanous offender) did beare no mans ſin but his owne: but thou wert charged with all the ſins of world. This alſo might haply be a ſecret cauſe, which did ſtrike thee into ſuch a ſet ſilence, as that neither the malice of accuſers, nor falſhood of witneſſes, nor injury of offi-

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officers, nor cruelty or partiality of Judges were able to breake it. For thine Innocency needed not; our guiltineſſe could not poſſibly be defended. Thine innocency was knowne well enough unto thine enemies; our guiltineſſe was too well knowne unto thee. Thy works did plainly teſtifie, as well thy Innocency, as that thou wert the Son
Joh. 3. 1 of God; for ſo *Nicodemus* a Ruler had ſaid: *We know* (by thy miracles) *that thou comeſt from God*: but our works had made thee ſo guilty, as no offender was comparable to thee. Wherefore, being now charged with whole worlds of ſin; being now appointed by thy Fathers Juſtice, and in thine owne love having ſubmitted thy ſelfe in this ſort, both to ſuffer and ſatisfie for the offences of all men; thou didſt with
Job 32 37. holy *Job*, *lay thy finger upon thy mouth*. Not for that thou wert not juſtly provoked to reply, by many indignities, in regard of thy ſelfe; but for that, in regard of us, nothing could juſtly be ſaid. There

was

was no place for deniall, none for defence; and therefore with a magnanimous ſilence thou enduredſt all: even as the Pſalmiſt hath ſaid: *I was like a deaf man who heard not, and as one that is dumbe, who openeth not his mouth.* O moſt bleſſed! O more then moſt precious ſilence of thy Saviour! which hath opened our mouths, not only to ſpeake, but to cry out with full voyce and aſſurance, *Abba* (*Father.*) O bleſſed Saviour! our offences have ſtopped thy mouth, but thy innocency hath opened ours. In regard of our offences, thou hadſt nothing to ſay; but in regard of thy innocency we may cheerfully ſay to the Father, *Father, what haſt thou to ſay to us?* Thy innocent Sonne hath not only ſatisfied our offences, but hath imparted his innocency to us: he hath not only made us unpuniſhable by his ſatisfaction, but by his innocency made us honourable before thee. His innocency hath made our guiltineſſe the meanes to diſplay thine infinite mercies upon us.

Pſa. 38. 13. 9.

Rom. 8 15. Gal. 4. 6

10 O mercifull Father! behold what *Adam* did deserve, and then behold what my Saviour hath done. *Adam* rebelled against thy Majesty; both as thou art God from everlasting, and as thou art a Creator and Lord of all the world; over which he a-
11 spired to be absolute Master. For the first, our Saviour was condemned in divine treason (namely blasphemy against God) by *Caiphas* the High Priest, the chiefe Judge in religious affaires: who as he did beare a figure of Christ in this world, so should he above all men have knowne him, and declared him to others. For the second, he was condemned in humane treason, (namely, rebellion against the Emperour) by *Pilate*, a President of the greatest Monarch of the world. Seeing therefore he hath been condemned for us in high treason, both against God and man: seeing he hath endured the punishment of all our rebellions; what have we any further to answer? His obedience hath defaced our riotous rebellion;

by

by his condemnation we are acquit. His condemnation before a Tribunall on Earth, hath acquited us before thy Tribunall in Heaven. His ſufferings are a ſufficient diſcharge between us and thy Juſtice: his love is a ſufficient diſcharge between his ſufferings and us; becauſe his love requireth nothing for all his ſufferings, but only that we love him againe.

O my ſoule! what a forcible provocation is this to move thee, not only to love thy Saviour, but to ſettle thy aſſurance in him? For, how is it poſſible that thou ſhouldeſt not love him, who *rejected* his owne Majeſty, and *ſubjected* himſelfe to this miſery, to ſave thee? 12

O good Jeſu! O health of my ſoule! have mercy upon me, I beſeech thee, and help me; ſtrike this fire within my heart; let my ſoule be ſatiated with thy ſacred love. Thou art (O Lord) my full felicity; my laſt end; the mark whereat I ayme, the Port whereto I ſayle; the terme, the reſt of my deſires. 13

Where-

Wherefore then doe I not love thee? wherefore doe I not desire thee with that ardency, wherewith all creatures love and desire the place of their rest? The fire and the ayre overthrow Mountaines, rend up Rocks, shake the whole earth, to breake forth to their naturall place: and wherefore doe not I breake thorow all impediments? make way thorow all creatures, to come unto thee, who art the only place, both of refuge and rest? O my desire! O my sweet solace! my assured strength! wrap my soule in the flames of thy love, that all careless coldnesse may be consumed hereby: possesse it so entirely with that divine fire, that I may have no sence of any worldly thing. Most sweet, loving, beautifull, noble, rich, wise, glorious, and worthy to be both loved and adored; O life of my soule! who didst dye to give me life, who didst dye to kill death; mortifie me wholly; even my will, and all my evill inclinations, and whatsoever is mine within me.

me. Then revive me againe in thy lively love; by uniting all the faculties of my ſoule unto thee, & makeing them obedient to thy will.

14 Seeing alſo thou haſt (O my ſoule) ſo rich a treaſure, and ſo liberall a diſtributer of the ſame; how is it poſſible that thou ſhouldeſt not riſe in hope? Juſtice hath found a way to ſtrike the Innocent; and cannot Mercy finde a meanes to ſave the guilty? Aſſuredly yes. For it is a greater miracle that God was condemned and crucified, then that man ſhould be acquited and live. If therefore we have the greater, we have no cauſe to doubt of the leſſe. Juſtice hath executed her ſeverity upon the innocent; and Mercy will ſhew her favour upon offenders.

15 Yes, it was Juſtice that the innocent ſhould be condemned and executed for ſatisfaction for ſin; it is Juſtice alſo, that the offenders for whom he ſuffered ſhould be diſcharged. It is Juſtice, I ſay, that the principall ſhould be diſcharged of that debt, which the voluntary ſure-

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ty hath freely paid. Therefore although grace is not due to a ſinner, as he is a ſinner; yet is it due to him, as he is redeemed. It is Mercy that a ſinner ſhould be ſaved, in reſpect of the ſinner; but it is thy Juſtice, in reſpect of Chriſt. The Juſt was handled as a ſinner, that ſinners might be accepted for juſt. For it is not agreeable to the rules of Juſtice, that one offence ſhould be twice puniſhed, that a debt once paid, ſhould be exacted againe. He hath joyned, he hath united himſelfe unto us; as he cannot be condemned againe, ſo cannot we likewiſe be condemned; except we break union, and willingly fall from him.

16 Further, it cannot be eſteemed, how acceptable unto his Father, was the obedience, patience, humility and love, wherewith he offered himſelfe to th is opprobrious death; to reſtore his Fathers honour, and to worke the Redemption of Mankinde. Seeing therefore his merits are invaluable, and that all are referred to the ſalvation of our ſouls;

there

there is no doubt but the ſame ſhall be effectually obtained. The Father will not deny him that, for which he did ſo grievouſly afflict him. This is the covenant which the Lord hath made with our *Noah*: the floud of his fury ſhall never againe univerſally involve us; he will never hold back his mercy from thoſe, for whom his Son intreateth mercy.

Laſtly, as *Adam* for eating of one forbidden Tree in Paradiſe, was juſtly deprived of the uſe of the reſt, whereof before he was permitted to eat; ſo when God permitted the Devill, as his Goaler and Executioner, to arreſt by his Serjeant Death, all the ſons of *Adam*, (becauſe his iſſue was attainted, and his whole blood corrupted by that offence) but with exception, that if any were innocent and free from ſin, he ſhould not be touched: the Devill, by laying an unjuſt gripe upon our Saviour, who was without ſpot of ſin, is juſtly deprived of the power, which before he had over all others. He hath broken his

17

teeth,

teeth, he hath left his ſting in that unſpotted body: yea, by ſtinging another (as often doth the Bee) he 18
hath ſlaine himſelfe. He is now no longer able to enforce; only he ſuggeſteth evill advice; whereby he ſeduceth ſome unhappy ſoules, and intangleth them in his nets. But Chriſt again hath given us ſo large light, both by doctrin and by example; the ſupply of his grace alſo is ſo ſufficient, that theſe corrupt counſels may eaſily be diſcerned by the one, and avoyded by the other.

Now, it was not *Pilate* alone, who put the Jewes in remembrance, both of the innocency of Jeſus, and of their helliſh hate: But *Judas* alſo, *when he ſaw that Jeſus was condemned repented, and brought the thirty pieces of ſilver to the chiefe Prieſts and Elders, ſaying: I have ſinned in betraying the innocent blood, &c.* So many workers as there were of his death, ſo many witneſſes were there of his innocency.

But is it true, that *Judas* did indeed repent? It ſeemeth that he did: for

for he expreſſed good tokens of all the parts of true repentance. *First*, he was deeply touched with griefe; as it appeared both by his ſpeech, and by the event: *then* he confeſſed that he had ſinned; *Laſtly*, he made reſtitution, ſo far as his power could performe, as well in returning the money that he had received, as in declaring that Jeſus was innocent. Here was *contrition*, *confeſſion*, and *ſatisfaction*; the three parts of true repentance: wherefore then was not his ſin forgiven? for repentance and remiſſion of ſins are two inſeparable ſiſters; the one whereof can neither live nor dye without the other. It is very true, that *Judas* performed all the outward parts of repentance. He ſorrowed largely, he confeſſed enough, he ſatisfied what he could: but he wanted the life and ſoule of repentance.

He wanted faith, without which, repentance, and all the workes of Piety and Religion are dead. Faith ſo pleaſeth God, that nothing pleaſeth God without it. If he had bin

enriched with one graine of faith, he had never desspaired; it would have melted his desspaire into teares. He would have wept bitterly with *Peter*; and with *David*, he would have watered his couch with teares. But wanting faith, the lively spirit of repentance; with stiffe obdurate impatiency, he used violence against his owne life. His offence hereby was made so great, that it required no other Judge, no other executioner then himselfe.

And so the eyes of *Judas*, which before sin were so enchanted, that he could not see the turpitude of his action: after sin were opened and cleared, that he saw it more sharply then he should. So likewise, they who adventure upon sin for temporall goods, doe often lose both temporall and spirituall together. And so againe, they who sin in favour of others, are abandoned by them when they have done. Men commonly cast off and abhor their instruments so soone as they have exploited their ends.

And

And this was the firſt ſtroke of the Juſtice of God againſt the obſtinate perſecutors of our Saviour. It began with *Judas*, but (O ye obſtinate Jewes) it hath not yet ended with your ſelves. *Judas* did forthwith execute himſelfe: and as you then preferred a murtherer before Jeſus, ſo did he deliver you afterward to many mercileſſe ſlaughters. For before forty yeares were determined, the Romans, commanded by *Veſpaſian* and *Titus* his Son embraced your City with a ſiege, and made ſo great a carnage among you, that eleven hundred thouſand of your people did periſh. And as you had bought Jeſus of the Traytor *Judas* for thirty pieces of Silver: ſo thirty of you were at that time ſold for one piece. Afterwards *Adrian* ſet *Severus* upon you: who tooke 50. of your fortified Caſtles, razed 980. of your beſt Townes, ſlew at divers times 580. thouſand of your people: Beſide the large multitude which periſhed by Famine, Sickneſſe, and Fire: Beſides the 20.

the incredible numbers which had alſo been ſlaine a little before, by direction of *Trajane*, Predeceſſor to *Adrian* in *Alexandria*, in *Egypt*, and in *Meſapotamia*.

O you ſtiffe obſtinate Iewes! you lively Mappe of dead ſinners! you moving Sepulchres! you breathing Graves! In whom Reaſon, Nature, Religion, your owne Soules, and ſo much as in you lyeth, God himſelfe is buried: It was not without a myſtery, that you purchaſed with this money, a new place of buriall; as well in reſpect of us, as of your
21 ſelves. In reſpect of us, it was comfortable; being inſtructed thereby, that Chriſt by his death provided not only for the ſoules of men, but alſo for their bodies; and that true and entire reſt is acquired only by his Paſſion. But in reſpect of you, it it was fatall. Not only in regard of the vaſt butcheries, which *enſued* forth-with, and have *purſued* you ever ſince; not only in regard of your owne curſed carrions, for which your owne City ſeemed little enough

enough for a buriall place; but becauſe your Kingdome, your Prieſthood, your Sacrifices, your Temple, were then to be buried. You have been ever ſince the true inheritors of *Cains* curſe, exiles from Heaven, and vagabonds upon the earth. Strangers, for whom you ſo carefully provided a buriall place, have ever ſince poſſeſſed your City. As *Abel* was a figure of Chriſt, in that he was both unjuſtly and unnaturally ſlaine by his brother *Cain*; ſo was the curſe of *Cain* a figure of the curſe caſt upon you: even as the Pſalmiſt alſo did propheſie of you: *Slay them not, leſt my people forget it; but ſcatter them among the people.*

The place which you bought, might well be called the field of blood; as well for that it was the price of the moſt precious and Innocent blood that ever was ſhed, which hath made you the greateſt murtherers that ever the earth did beare; as in regard of the Sea of blood which afterward this murther coſt you. But how commeth it,

O ye great Sacrificers! Ye Sages of the Law! ye wiſe interpreters of the Prophets! how commeth it (I ſay) that you have been either ſo blinded by your malice, or ſo over-carried by the ſecret providence of God; that thoſe things which had been propheſied againſt you many ages before, ſhould be accompliſhed by your owne endeavours? Did you not know, that about 562. yeares before, the Prophet did foretell of the looſe ingratitude of the people towards their Paſtor, and of the deſolation which ſhould enſue? Did he not propheſie that they ſhould value their Paſtor at thirty pieces of ſilver? and that theſe pieces ſhould be caſt to a *Potter?* What, was there none in Jeruſalem to receive theſe thirty pieces but a *Potter?* Had no other man any Land to ſell? Muſt this be the juſt price of his Land? Muſt Jeſus be betrayed, and this Field bought with the very ſame money?

O deep providence of God! rather then meanes ſhall faile to execute

cute his justice, our owne policy and industry shall be the meanes. Yea, it is very just, that as we are the causes of our own punishments, so our own judgements and endeavours should draw them upon us.

O ye high Sacrificers and Sages of your Law! The Traytor *Judas* did murder himselfe with his owne proper hands; but because your hands sufficed not to massacre as well your people, as the common state, both of your government and religion; you gave thirty *pieces of silver* to a *Potter*, for a field to inter them all; as the greatest *strangers* within your coasts? 23

The sentence of death being once given, forth-with the Crosse was prepared. And then they brought forth Jesus, and laid that heavie Tree upon his shoulders, which had been unmercifully battered with whips before; tormenting him, not only with the sight, but with the weight of them, which was appointed to be the instrument of his death. Which painefull burthen,

then, together with the weight of all our ſins, he refuſed not to take upon him; but proceeded on his way with incredible alacrity, both in love towards us, and in obedience to ſatisfie his Fathers juſtice; as a true *Iſaac*, bearing the wood for the ſacrificing of himſelfe.

O good Jeſu! How haſt thou travelled about to ſeeke my loſt ſoule? how many journies in a ſhort time haſt thou made? After thy laſt Supper, thou wentest to the Garden of *Gethſemanie*, upon Mount *Olivet*, without the City; from this Garden thou wert brought againe bound to the houſe of *Annas*, in *Jeruſalem*: from thence to the houſe of *Caiphas*: then to the Judgement hall of *Pilate*; from thence to the houſe of *Herod*: from thence againe to *Pilates* houſe: and laſtly charged with a maſſie Croſſe, thou diddeſt travell to Mount *Caluary*, without the City. All which journies contained many miles.

23 But whither goeſt thou, O innocent Lord! what haſt thou to doe upon

upon the stinking hill *Calvary?* which, being a place of common execution, is tainted with the smell of putrified bodies. Thou shalt finde there no sick persons to cure, no devils to cast forth, no Temples wherein to teach. True, Lord: but there thou shalt finde dead to raise, and sinners to forgive: Thou shalt there finde many scattered sculls of executed Offenders, which expect thy coming; that, as the true *Elizeus*, thy dead body should restore them to life. And verily, it is neither unusual, nor unfit, that the Physitian should resort where the diseased abide.

But this place was not onely unseemly and unsweet, but exceeding infamous. And what meaneth it? O good Jesu! What doth it mean, that thou hast not onely made choice of an infamous death, but of an infamous place wherein thou wouldest die? The place was infamous; but the death was both infamous and accursed: For, *Cursed is every one that hangeth on a tree:*

whether by a cord, as the cuſtome was amongſt the Jews; or whether he were faſtned by nails, as other Nations uſed at that time, to perſons extraordinarily either miſchievous or baſe. It is true, that all executions by lawful Juſtice, are not onely infamous amongſt men, but a viſible teſtimony of Gods fury and curſe againſt ſin: but God had further blaſted his puniſhment with a ſpecial curſe; for which cauſe it hath been always eſteemed moſt odious among men. What then ſhall I ſay? did it not ſatisfie thy love to die for us? but wouldeſt thou die the moſt accurſed death, and in a moſt infamous place, to aſſure us thereby, that thou haſt delivered us from the malediction and reproof of the Law? were thou ſo enamoured of malefactors and ſinners, that not onely *for them*, but *among them*, and *by them*, and *at the worſt of them*, thou wouldeſt be crucified? Thou wert neither privily made away, nor tumultuouſly ſlain: thou didſt not die

dye in a corner, who dyedst for all. Thou wert condemned in publike place of Judgement; thou diddest suffer in the common place of execution; upon a place, and in a yeer of the greatest solemnity that could be. God had set thee upon the open Stage of the world; to declare thereby, as well his fury against sin, as his love and mercy towards sinners.

Certainly (O my Saviour!) thy death containeth so many mysteries, that it is not enough for us to say thou diddest dye for our sins; but we are further to consider, how thou wouldest dye: which was, by the cursed and ignominious death of the Crosse: with whom also? even with Malefactors: when? in the principall strength, and beauty of thy age: In what yeer? In the great yeere of Jubile: upon what day? at the great solemnity of the Passeover; even when they celebrated the figure of thee. In what place? upon the infamous and unsavoury Hill *Calvary*, onely made

glorious by thy death.

O glorious *Calvary*! where the Prince of light did encounter and overcome the Prince of darkneſſe; where, at one inſtant, our life for a time ended life, and our death did for ever dye: I will not hereafter ſeeke my Saviour in the Temple, but upon thee. For in the Temple he ſcourged ſinners, but upon thee he dyed for them; upon thee he opened his armes to imbrace them.

It had been before objected againſt him, that he was *a friend to Publicans and ſinners*. True: he was a true friend to them indeed. But his friendſhip did never more truly appeare, then in this action, and upon this place: in this place he was moſt friendly to ſinners. In heaven he is glorious, in hell furious, in the world marvellous: but upon Mount *Calvary*, he was merciſull and gracious. Without his mercy upon Mount *Calvary*, wee could never enjoy his glory in heaven.

And therefore accompany him

(O

(O my soule!) in his painefull passage towards this place of his combate, and bow thy self under his Crosse; not upon necessity, and by constraint, as did *Simon Cyrenæus*; for nothing is more grievous, then either to serve, or to be served by constraint; but freely and cheerefully; which manner of doing is better accepted of him, then any thing we are able to do. For although he might command us as slaves, yet will he have us intreated as sons. And yet it seemeth that *Simon* of *Cyrene* travelled not under the Crosse in vaine. For wherefore is he called the Father of *Alexander* and *Rufus*? Doubtlesse, because they were well reputed for constant Confessors of Christ in their times. So he who sustained with Christ the burthen of the Crosse, retained by him the benefit thereof. First, for that he was induced to believe in Christ (as it is conceived) by many things which he saw and heard. Secondly, for that it seemeth to be declared by him as a Gentile, that 23.

God would plant the Altar of the Crosse, sanctified by the blood of his Son, among the Gentiles; and that the Gentiles should chiefly follow Christ under the burthen of his Crosse. Some by Martyrdome, others by fasting, watching, and other meanes; to mortifie evill motions of their soules, and to obtain victory over themselves.

Be not afraid then of the weight of the Crosse; it is laid upon none, but Christ beareth it with them; and he beareth the most ponderous part himselfe: They cannot be over-charged, who are charged with Christ. Be not ashamed also at the infamy thereof: He hath taken away both the infamy and the curse. He hath made the Crosse a Tribunall, a Throne of Judgement for all the world. Be not ashamed of that name, which was most reproachfull amongst the Romanes; because Malefactors used to beare their owne crosses. Thy Saviour hath made this action, not onely unblameable, but honourable; yea,

Furcifer, Gibbet-bearer, or Crosse-bearer.

yea, in some degree necessary for thee.

And if thou wilt take a poore advice, howsoever his body was enfeebled, partly with travell, partly with watching and injuries all the night before, and partly by cruelties all that morning; howsoever thou seest him charged with a massie Crosse, whereof *Simon Cyreneus* did beare up that end which dragged behinde him; howsoever thou seest him charged with a more ponderous loade, namely, the Ire of God against sin, which no creature could help him to beare; which himselfe had been unable to beare, had he not been sustained by his almighty Deity. Howsoever (I say) thou seest him, either burthened or weary, forbeare not to cast thy sins upon him: for woe be unto thee, if when they nayle him to the Crosse, they crucifie not also thine offences with him. Assuredly, unlesse thy sins be crucified with him, thou shalt never be raised with him to life. Feare not that he will ei- 24.

ther ſhrinke from them, or ſhake them off; for he hath manifeſtly declared, both his courage and his care. His courage appeared, in that he forbade the women which followed him, to weepe for him; he manifeſted his care, in ſhewing himſelf more ſenſible of their calamities then of his owne.

But ſtay here a little, O my ſoul! and run not ſo faſt by ſo high a Myſtery. When thy Saviour talked with *Moſes* and *Elias* upon Mount *Thabor*, it was of the departure hee ſhould make from *Jeruſalem*: which ſhould in reaſon move thee more ſeriouſly to meditate thereon. What is this then? O my Redeemer! What new thing is this? Thou wouldeſt not ſpeake one word to *Herod*; thou wouldeſt not anſwer *Pilate*, although thou wert urged: and without requeſt thou turneſt thy face, and ſpeakeſt to thoſe who
25. weepe after thee. Doeſt thou more at the ſilent teares of poor women, then either at the intreaty or command of powerfull men? O good

Jeſu!

Jesu! thou doest much esteem those who are pitifull; seeing it was thy pleasure that the teares of these women should be registred in thy Gospell, and put in one Record with thy blood. *Herod* questioned upon curiosity; *Pilate*, by way of authority; but the daughters of Sion wept for pure pitty. And therefore the words of the one, reached no further then to thine eares; but the luke-warme drops of the other, pierced thy heart. Thou takest pitty on those who take pitty upon others; thou makest more account of the teares of the pitifull, then of the words of the mighty. For which cause thou diddest not onely turne and speake to these weeping women, but thou diddest seem more sensible of their teares, then of thine owne torments: thou diddest seem to shew more care and compassion for their miseries, then for thine owne.

O my Soule! if thou hast any 26.
businesse to negotiate with our Lord, if thou wouldest obtain any

courteſie of him; thou mayeſt here ſee the beſt forme, either of Petition or Plea. For it is better to ſue unto God, with force of teares, then with a multitude of words: a few teares are more regarded of him, then many words. Becauſe words are formed by the tongue; but teares (although but upon a humane compaſſion) proceed commonly from a heart poſſeſſed either with grief, or love. Uſe few words then, and weepe, O my ſoule! for this is the language of heaven, this is the moſt ſtrong voyce to call upon God. Teares overcome the invincible, appeaſe the Omnipotent, and torment the Devill more then hell fire.

When teares cry unto God, when he is importuned by true teares, he will not delay both to come and to comfort us: he will grow preſently familiar with us.

27. But, O Redeemer of my life! wherefore is it thy pleaſure that we ſhould not weepe for thee? Thou didſt weepe for thy friend *Lazarus*, thou

thou didſt alſo weep for the ſtones and walls of *Jeruſalem*; and doeſt not permit us to weep for thee? doeſt thou ſet ſo light by the loſſe of thy life? ſhall we ſo ordinarily eſteem the ſhedding of thy blood? What law of equity or juſtice is it, to command us to love thee, and yet to forbid us to weep for thee? For, how doth he love thee, who weepeth not at thy moſt cruell and unworthy torments? Or wherefore doſt thou conſent that wee ſhould weep for our ſelves, and not weep for thee? Are we of greater value then thou? or can any of us be, either leſſe worthily, or more ſhamefully and cruelly puniſhed.

What ſhall I ſay? O the ſolace of my ſoule! ſhall I with reverence leave this high and obſcure myſtery, among many other, to thy divine judgements? Or wouldſt thou ſignifie to thoſe weeping women, that they ſhould not judge of thee, as then they ſaw thee; nor of thine enemies, or of themſelves, according to that ſtate wherein they were?

were? Or doest thou give us to understand, that it sufficeth not that we weep for thee, if we do not observe how we weep? Because the right weeping consisteth, not in
28. multitude, but in well placing of our teares. Or is it thy pleasure, that we should not weepe for thy death, but for the workers of thy death? according to which rule, we have cause to bewaile, rather those who commit, then those who suffer courage and wrong. Or wouldest thou signifie, that our life should be a long martyrdome, a continuall crucifying of our selves: and that we have more reason to shew compassion for the wicked whilest they live, then for the good when they die? For it is better to dye, then to live among evill men; because in death there is but one bitter morsell to swallow, but the society of the wicked is a continuall torment.

O faithless generation How long shall I be with you! How long shall I suffer you? Mat. 9.

Or lastly, didst thou meane that we should not weep for thee, in comparison of our selves? because

our

our sins are so great; that we have time little enough to lament them? And as thou art more grieved at our sins, then at thine own sufferings; so thou takest greater pleasure that we let fall tears for them, then for thee: for if we do not bewail our sins, it little availeth us that thou hast suffered.

First therefore, we must weep for compassion of our selves, and then for thy passion: We must bewail our offences first, and then busie our selves in weeping for thy wounds. For, if thou hadst suffered for thy self, it had been great reason we should have wept onely for thee: but seeing thou didst suffer for our sins, it is convenient that we pour forth tears principally for them; 1. Because our sins were the cause of thy sufferings. 2. Because we have not been hitherto thankful to thee for so great benefits. 3. Because hereby thy sufferings prove nothing helpful, but do often work our more deep damnation.

How-

Howsoever it is, forbid us not, O good Jesu, forbid us not, I beseech thee, to weep for thee: for if thou dost, with tears we will intreat thee that we may weep. We will intreat thee rather, not to weep for the traiterous City *Jerusalem*, then to suffer us to weep for thee, O Lord of all life! do not onely permit, but enable us to weep; and accept our praises, watered with our tears.

29. With bended knees of my heart, and swallowed up in the depth of mine own unworthiness; with all fear and reverence which can possibly fall into this weak worm, I prostrate my self before thee, O Lord Jesu Christ, and yeeld unto thee most humble thanks, for thy exceeding mercy and love towards me. What have I, O Lord, which I have not altogether received from thee? what am I, either presently, or in hope, but onely by thee? Thou art my Creator, my sanctifier, my glorifier: for thou hast given to me the state, both of nature and of grace, and hast also prepared for

me

me the ſtate of glory. And becauſe to this high end many means are required; of thine infinite goodneſs thou art to me, as well the means as the end. Thou art my defender, my keeper, my governour; the merciful ſcourge of my ſins, the curer of my infirmities; the inſtructer of my ignorance, the directer both of my knowledge and power: Thou ſuſtaineſt, thou ſtirreſt, thou ordereſt me in all my endeavours. Finally, thou art my Lord and my God: even all the goodneſs that I have; even all the good that I expect.

§. 9.

How he was crucified.

1 *THe Ladder which Jacob ſaw in a viſion.*
2 *Why Chriſt was crucified naked.*
3 *The limbs of Chriſt were loaden with our ſins.*
4 *Example to be merciful towards the needy.*
5 *Example of moderation in the abundance of worldly things.*

6 Th

6 *The bodily torments of Christ.*

7 *His spiritual encounter.*

8 *Man was more easily ruined then redeemed.*

9 *The continual miseries and travels of Christ.*

10 *We are unable to comprehend the mysteries of the death of Christ.*

11 *The death of Christ was prefigured in many.*

12 *Who were principal, who were the secondary or instrumental causes of the death of Christ.*

13 *Christ took the medicine for our diseases*

14 *We can neither honour Christ, nor abuse our selves, as both are worthy.*

15 *It is reason we should despise our selves; and why.*

16 *The incomparable love of Christ.*

17 *We are more bound to Christ for enduring torments for us, then for all his other benefits.*

18 *We are more bound to Christ for the manner of our Redemption, then for our Redemption it self.*

19 *A thanksgiving.*

20 *Divers figures of Christ.*

WHen he came to mount *Calvary*, there was the bloody banner displayed; there planted he the Tree of life, the fruit whereof expelleth the poi-

son,

ſon, which the fruit of the forbidden tree had wrought. There pitched he the Ladder, which *Jacob* ſaw but in a viſion: the top whereof reached up to heaven; whereupon, not onely the Angels go up and down, with our prayers to God, and his mercies to us; but God himſelf deſcendeth to man, and man aſcendeth up to God. And firſt, they offered him myrrhed wine, which was a compoſition or mixture, to dull or abate the ſevere ſenſe of death. But becauſe he was prepared in minde, to ſubmit himſelf to all extremities, to admit neither comfort nor eaſe, he reſolutely refuſed to drink. Then, to make his death the more reproachful, they ſtripped him of all his garments, (as thrice they had done before) which the ſouldiers put to diviſion and lot. Inſomuch as he, who in all the paſſages of his life was ſo preſſed with poverty, that he had not of his own where to reſt his head, was now driven to that naked neceſſity, that he had not, in a cold ſeaſon

Gen. 8 12. 1

season of the yeer, so much as a fig tree-leaf to cover his body.

But, although the Law commanded, that malefactors should be crucified; yet did it not command that they should be crucified naked. Wherefore then, O good Jesu! was this extremity used against thee? Were the executioners so covetous to enjoy thy apparel? or were they so cruel, to increase thy shame? Or didst thou cast off thy apparel, as men do when they prepare themselves to any great activity or labour? Or wouldst thou testifie thy love, in that thou wouldst not be exempt from any ignominy that we had deserved, but wert content to discover thy naked flesh, and not to hide any part of thy body from us; as before, it had been covered with Ceremonies, as with a vail? O liberal Lord! thou hast given us thy body and thy blood before: thou hadst nothing in external estate, but one poor coarse suit of ga ments; and those also thou gavest for us. Thou hadst reserved nothing to thy sel!,

1.

2.

This is my body, &c.

ſelf, but the Croſs, the Nails, and haply the Crown of thorns: for we cannot finde in thy Goſpel, that at any time it was taken from thee. O my Redeemer! *where reſtedſt thou at noon?* where, in the moſt raging heat of thy love? where canſt thou now incline thy head, unleſs it be upon the thorny pillow of thy Crown? Cant. 1.

When *Adam* had ſinned, he would have hid himſelf from the preſence of God, becauſe he was naked: being then attached, both with impurity of ſoul, and obſcenity of body, which are the chief originals of ſhame. But our ſecond *Adam* took both this ſin and this ſhame upon his naked members, to carry them to the Croſs, and crucifie them with him.

Aſſuredly, O my *Salvation*, howſoever thy body was naked of apparel, all thy limbs were loaden with our ſins: even as thy Apoſtle S. *Peter* hath ſaid; *He bare our ſins in his body on the tree.* For, who could have violated thy holy members, 3. 1 Pet. 2. 14.

bers, if thy Father had not found our offences in them? If he had not found this accusation against thee; *This man receiveth sinners, and harboureth malefactors*? Didst thou not know, O my Redeemer! that in whose hand the theft is found, he must be answerable for the same? Should not the Father handle thee as a sinner, seeing he findeth thee so charged with sins? The justice of the Father finding all our sins upon thy body, executed upon thee, and crucified them and thee together.

4. Hereby thou hast given us example, *first*, to be merciful towards the needy; seeing that, for compassion to us, thou hadst no pity upon thy self: but wert cloathed with our sins, and our shame, to cloathe us with thy innocency and glory.

5. *Secondly*, to moderate our desires, in the vain either bravery or abundance of worldly things, the bellows of pride and of presumption; which do not onely clog, but quench

quench the devotion of our ſpirit: even as a tree, by having many ſuperfluous branches, becometh leſs fruitful; and as a Lamp with a little oil is cheriſhed, but choked with much. For thou cameſt into the world to combat three principal evils; Pride, Avarice, and Riot: which proceed from three loves; of Honour, of Riches, of Pleaſure. All theſe are branches of one ſtock; namely, the love of our ſelves; which is the univerſal root of all ſin. From theſe branches, all forbidden fruit, all the choak-pears of this life, are gathered: againſt theſe, thy life, doctrine, and death, did chiefly bend.

Then they ſtrained his naked body upon the hard death-bed of the Croſs, and faſtned it thereto with blunt and rough nails, driven thorow his hands and his feet: out of which wounds iſſued four golden ſtreams, like the four Rivers of the Garden of *Eden*, to water and fructifie all the world. And hereby he was made immoveable; a grievous

vous condition to any man, especially to a man in torments: hereby he was deprived of the use of any part of his body, either to help or to ease him in his extremities.

And with such rage did the murtherous Jews both thirst and hunt after the blood of Jesus, that within three hours after they had brought him before *Pilate*, he was accused, condemned, scourged, despightfully despited; and lastly, fastned to the Cross.

Then they raised him up between two Thieves, and placed him on high, in open view, as Sacrifices were usually lifted up. And so he
6. was left to be tormented in body with a cruel lingring death; his whole weight bearing downwards, and rending wider the wounds of his hands and feet; which, by concourse of sinews, (the instruments of feeling) are the most sensible parts of the whole body. But his
7. spiritual anguishes were far greater: having to encounter with the World, and with the Devil, who is the

the Prince of the world; with death also, and with sin, which is the cause of death.

O innocent Jesu! *What are these wounds in thy hands? Thus was I wounded in the house of my friends.* What? and were they still thy friends? could not all this dissolve the knot of thy love? Assuredly no. For, besides that thou hadst many friends abiding in that house, thou didst bear a friendly minde to them all, thou didst desire that all would become thy friends; but they would not be at friendship with thee; they did nothing esteem thy inestimable love. Zech. 13. 6.

Alas! how far is the madness of the world? how far is the love and liberality of Christ now extended? Was God thus angry against sin? would no other satisfaction serve? was the justice of God so rigorous? Was the Redemption of man so precious? One disobedience was sufficient to destroy mankinde; and were all these works requisite for their Redemption? Truely, Lord; for 8.

for experience teacheth us, that it is more easie to ruinate then to repair. One fire-brand is sufficient to prostrate a whole City; which cannot, without much, both time, and toil, and charge, be repaired.

9. O most righteous and upright Judge! how merciful wert thou towards sinners? and how severe against thine own Son? he was born in great baseness; the world no sooner received him, but it persecuted him, and chased him into forraign Countries.

As his body grew, so increased the burden, both of his labours and wants; until, in the end, he was betrayed to his enemies by one of his followers. Is any thing more admirable then this? Liberality was sold, liberty tied, innocency accused, justice condemned, and life executed. Is any thing more admirable? The wisdom of the Father was derided, his power beaten and bound, his beauty defiled, his glory with reproaches and reproofs obscured. Is any thing yet more

more admirable? God was buffetted, God was scourged, God was nailed to a Cross, and set up to the open shew and shame of the world: What shall I say? God in his humanity died.

Stay now, (O my soul) for thou art not able to step any further. *Lord, I heard thy words, and was afraid; I saw thy works, and my bowels were troubled; I was amazed, and my lips did shake.* Assuredly, our feeble faculties are far unable to comprehend this mystery: they can never reach this boundless height; they can never fathom this bottomless depth. We may coldly speak of it, and drowzily affect it; but principalities and powers stand astonished at it. Stay then here, (O my soul) and list up thy lumpish thoughts after him; even after the *man of grief*, as *Isaiah* termeth him. Esteem his naked poverty thy richest treasure; and pray to him who is now *cloathed with majestie and honour*, that he will *adorn thee with the light* of his grace, *as it were with*

Abac. 13

10

Cap. 53. *Psal.* 104

a garment. Caſt off all delight in things of this world, and faſten thy deſires onely upon him: that thou mayeſt with thy naked arms embrace thy naked Saviour, and be more neerly joyned to him: that thou mayeſt with free affection kiſs thoſe hands, which were ſo liberal, as to be nailed for thee upon the Croſs. See how the purple rivers flow from his body; haſte to draw, before the ſprings be dry, before their veins be emptied. Run, O run between thoſe naked arms, which are ſo lovingly ſpred to embrace thee; and be not one of thoſe of whom the Prophet *Iſaiah* ſpeaketh: *I have ſtretched out my hands all day to a rebellious people, which walked in a way that was not good.* Behold him, who was prefigured by the Brazen Serpent, the ſight of whom cureth the ſting of the old Serpent the devil: behold the true Rock, who, being ſmitten, yeeldeth forth rivers of water and blood: behold the true *Moſes*, ſtretching forth his bloody arms towards heaven, that his

Iſa. 65. 2.

11.

his people may obtain the victory: behold the true *Rachel* travelling to death, for thy new birth: behold the second *Adam*, out of whose bloody side, the Church, his Spouse, is fashioned: behold the true *Samson*, who, with his death, destroyeth his enemies: behold the true *Elias*, who, stretching himself upon the dead children, restoreth them to life: behold the true *Elizeus*, who, being dead, hath raised up the world to life: behold the true *Solomon*, who hath made a perfect Peace between God and man: behold the true Paschal Lamb, whose blood hath freed us from the destroyer. Behold him lift up on high, who is the Mediator between God and man; who is the Reconciler of heaven and earth; who is desirous to advance our thoughts from groveling on the ground, to draw us upward, by the golden lines of his blood. He hath graven us on his hands; he hath stamped us on his heart; he hath written us on his skin and flesh. He was

wholly given for us, and is wholly expended for our use. Behold him, from the crown of his head, to the soles of his feet, and thou shalt finde no part free from wounds and blood.

But, O King of glory! what hadst thou deserved! what hadst thou done? *Pilate* could finde in thee no cause of death, neither can I finde any, but onely the abundance of thy goodness and love. For it was my sin that hath thus distressed thee; my sin, thy Fathers hate against sin, his love to me, and thy obedience to him, did cast all these calamities upon thee; even as God said by the Prophet *Isaiah*, *I* Isai. 43. *have smote him for the wickedness of my people.*

12. *Pilate* and *Caiaphas*, and all the rest, either thy Judges or Tormentors, upon whom we derive this cursed cruelty, were onely secondary and instrumental causes; I was the principal, I was (in part) the cause of all these causes. These nails, these whips, these streams of blood,

blood, are perpetual monuments of my transgressions. I cannot shift it to any other; but must say unto my self, as the Prophet *Nathan* said to *David*, *Thou art the man*: even thou art he, who did thus afflict him. I had committed the offence, and thou wouldst bear the punishment; I had surfeted, I was diseased, and thou wouldst take the bitter potion. Thou didst fast for me in the wilderness, thou didst sweat for me in the garden, and thou didst bleed for me upon the cross. So the head suffered that cure for the members, which was not necessary for it self; even as in our natural bodies, appliances are made oftentimes to one part, to cure the infirmities of another. Insomuch as I must acknowledge my self the original of all thine anguishes & pains, the disease which caused thee to die.

2 Sam. 12. 7.

13.

Oh then! that I could turn my self into tears, that I might wash the wounds, and bathe the bruises which I have made. Behold, O my God! how I sigh now unto thee;

not so much for grief, as for want of grief, for thy grievous sufferings.

14. Oh, that I could in such sort both honour thee, and abase my self, as both of us are worthy: thou, for thy love; I, for my disobedience. Thou knewest that this love would cost thee thy life; and yet wouldst thou not forbear to love me. And

15. seeing thou didst die for my disobedience, it is reason that I should extremely despise my self; being the very party whose offences have drawn these miserable torments and death upon thee.

16. O gracious Lord! what couldst thou have done for us more? What greater testimony of thy love couldest thou have given, then in being thus prodigal of thy blood for thy very enemies? then in being so cruelly tormented for those, who had so cruelly offended thee? We were a sort of forlorn sinners, damned so fast as born. We were by nature the children of wrath; and yet (by the errours of our life) continually increasing wrath against the day of wrath:

wrath : when thou wert moved with mercy to undertake theſe torments for us. The innocent hath ſuffered for the guilty; the Lord for the ſervants; he hath received the injury, for thoſe who did it. Not for the commodity to himſelf, nor provoked by any deſert of ours; but moved thereto onely by his mercy and love; wherewith he hath vouchſafed to viſit us from on high.

We were ſo far from deſerving this mercy and love, that we neither deſired the ſame before, nor regarded it when it was done. O love! who art not onely ſweet in thy ſelf, but ſweetneſt all things that are ſeaſoned with thee; wherefore doſt thou ſo roughly rage againſt the breſt from which thou art breathed? Wherefore, being ſo ſweet unto all, art thou ſo ſevere againſt him, who giveth thee both luſtre and life? Certainly, O my Lord, I hold my ſelf more beholding to thee, for enduring theſe torments for my ſake, then for all thy other benefits beſides. For as nothing is 17. 18.

more agreeable to thy infinite goodneſs, then to beſtow benefits; ſo is nothing more ſtrange from thine infinite happineſs, then to ſuffer miſeries. Whereby it appeareth, that I am more bound unto thee for the manner of this thy benefit, then I am for the very benefit it ſelf.

Lord look upon me thorow the windows of thy wounds; look upon me thorow the holes which the nails have made in thy hands: that I may be touched with ſome ſenſe of thy ſufferings, and yeeld ſome meaſure of praiſe for the ſame.

19. I worſhip and adore thee, (O Lord Jeſus Chriſt) I praiſe thy holy Name, and yeeld moſt humble and hearty thanks; becauſe thou haſt ſo loved us, as with thy moſt bleſſed blood to waſh away our ſins, and to reconcile us again to thy Fathers favour. Bleſſed be thou therefore for ever, who art the Reconciler, the Redeemer, the Saviour of Mankinde; the vanquiſher of Hell, and of the Devil; the Repairer of Life, the deſtroyer of Death.

What

What doth ſtay our hearts, O Lord, that they run not unto thee? Is any clog ſo heavie? is any chain ſo ſtrong, that can either hold or hinder us from haſtning to thee? If all the things of this world are nothing but a flower; ſhall ſo light matters either break or ſlack our courſe unto thee? Can a light ſtraw ſtay a ſtone in the air from falling to his natural place? and ſhall the light chaff of this world (for all is no more) ſtop one ſtep of our ſpeedy reſort unto thee? who art our laſt end, our perfect felicity, the true reſt and centre of our ſouls.

Come therefore to him, all hungry and thirſty ſouls: this is the handful of meal, and the little oil of the widow of *Sarepta*, which will never waſte. This is the myſtical Rock, which *Moſes* ſtruck with his rod in the wilderneſs; out of which guſhed rivers of water of life. All you that diſlike your ſinful birth, come hither, and you may be born again. Come, all afflicted conſciences, this is the good

20.

1 *Reg.* 17

Exod. 17. 6.

Joh. 4. 14

Luk, 10. 34. *Samaritane*, who will pour oil and wine into your wounds. Come, all ye that are preſſed with poverty, bring hither your empty veſſels; this is the pot of oil of the widow 2 Reg. 4 which came to *Elizeus*; wherewith, and by no other means, you may pay your debts. Be not diſcouraged becauſe it is little; the vertue thereof is great; it will never ceaſe running, ſo long as there be any veſſels to fill. Come, all ye that deſire to be at peace with God: this is the perfect peace-offering; this is the ſweet ſacrifice, whoſe blood crieth not for vengeance, as did the blood of *Abel*; but craveth pardon for all offenders. This is the gate, thorow which we muſt paſs, if we go into heaven: this is the Ark whereinto we muſt enter, if we will be ſaved. This is the palace of peace: *This is my reſting place for* Pſal. 132. 14 *ever and ever; here will I dwell, for I have a delight therein.*

§. 10

§. 10.

How he was mocked and reviled; and how he prayed for his enemies.

1 THe evil example of great men is dangerous.

2 All men declared themselves unworthy of of their Redemption.

3 Wherefore Jesus was persecuted both by the Jews, and by the Gentiles.

4 It is natural to shew compassion to th se that are distressed.

5 Great men, wanting vertue, support themselves by suppressing others.

6 The Jews endeavoured to pull from Jesus whatsoever they could.

7 The infamy of Christ was healthful in regard of us.

8 In regard of the Jews, it was pernicious.

9 In regard of himself, it was most grievous.

10 Naturally, we desire to be pitied in distress

11 Death, joyned with infamy and reproach, is most intolerable.

12 Injuries were so much the more sensible to Christ, by how much he had deserved the contrary.

13 The torments of Ch ist did not so much grieve him, as to see that they did his tormentors no good.

14 *The Jews misreported the ſpeeches of Jeſus.*

15 *The Jews blaſphemed God the Father.*

16 *Deliverance is not always a ſigne either of the favour of God, or of truſt in him.*

17 *The confidence which Jeſus Chriſt had in his Father, ſuſtained him upon the Croſs.*

18 *Chriſt would not be provoked to come down from the Croſs.*

19 *The love that Chriſt bare to the Croſs.*

20 *The diſſimulation of the Jews, in ſaying they would believe Chriſt, if he would come down from the Croſs.*

21 *It was not convenient that Chriſt ſhould come down.*

22 *Chriſt was never intreated to go up to the Croſs.*

23 *Riches, honour, and life, beſtowed upon the Croſs for our Redemption.*

24 *A Prayer.*

25 *Patience is proved, not by avoiding, but by enduring occaſions.*

26 *Chriſt was more careful for his enemies, then either for his friends, or for himſelf.*

27 *How we are affected when any injury is offered unto us.*

28 *Chriſt did pray for his enemies as an Interceſſor, and plead for them as an Advocate.*

29 *The will of man is ſo peeviſh and perverſe, that it is moſt ſafe to commit our ſelves to the will of God.*

30 *A Prayer.*

AFter they had thus cruelly crucified Jesus, the High Priests, with the Scribes and Elders, and Pharisees; and after them, (so dangerous are the evil examples of Great men) the multitude which passed by; the Souldiers also who tormented him, and one of the thieves who suffered with him, reviled and blasphemed him; rending his reputation, and depraving the Doctrine that he had taught. One said, *Thou that destroyest the temple, and buildest it in three days, save thy self.* Another bade him come down from the Cross, and they would believe in him. Another cried, *He saved others, himself he cannot save.* Another; *If thou be the Son of God, come down from the cross.* Another; *He trusted in God, let him deliver him, if he will have him: for he said, I am the Son of God.* Here did many fat Bulls inviron the innocent Lamb, bound, and bleeding to death. Here was that fulfilled which had been pro-

Pſal. 62 propheſied of him before; *Many dogs came about me.* And again; *They came about me like bees.* In this action concurred the Scribes, who were Doctors of the Law; the Elders, who were Magiſtrates of the people; the Phariſees, who were their religious perſons. Theſe were followed by the common people: and to theſe, the Gentiles did alſo adjoyn. He that ſuffered for all, had all againſt him.

And among all the reſort to *Jeruſalem* at that time, there was not one man, not any one, who would openly advow Jeſus to be Chriſt.

2. Whereby our Lord did ſhew, that our Redemption proceeded from his meer mercy and grace; for ſo much as there was not any one, who ſhewed not himſelf unworthy thereof. Some, for malice or levity, perſecuting; others, through fear, abandoning; the reſt, in neutrality, nothing regarding him; as taking that which concerned them moſt, to concern them not at all.

3. But this was not without a myſte-

ry,

ry, that our Saviour was firſt condemned by the Jews, and after by the Gentiles; that he was delivered by the Jews to the Gentiles; that he was purſued to death by the one and by the other, who died indifferently for them both.

4. And although itis ſo natural for a man to feel compaſſion, when others like himſelf do ſuffer, that there is none ſo wicked and worthy of death, but men pity him when he is at the point to die: Whereas, every good eye will expreſs grief for thoſe who are in diſtreſs; becauſe there is no cauſe of humane calamity, which is not incident to our ſelves: Theſe Miniſters, or rather Monſters of hell, did not onely ſolace themſelves in the ſorrows and death of Chriſt, but uſed all malicious means to obſcure his fame, and diſcredit his doctrine: like men void of vertue, and in ſome place of power, who ſupport themſelves by ſuppreſſing others. And if good Jeſus could have loſt any other thing, they would have endeavoured to pull it from him. Go

5.

7. Go to, go to, you abortive children of the Synagogue; mock on; good leave have you, in regard of us: double your malice in reviling, if you pleaſe; you do us a greater pleaſure hereby, then you perceive. For look how this infamy doth grow, ſo faſt doth our ſhame (aſſure you) decreaſe. Whatſoever could do us good, he hath imparted to us; and hath taken to himſelf whatſoever might do us harm.

8. But in regard of your ſelves, O ye Jews! it had been better your tongues had been torn out of your throats, then they ſhould have been thus impiouſly employed. And this inſulting is like the putting of a red-hot-iron into cold water; a great noiſe of extinguiſhing your ſelves. For ſince you have diſavowed the God of your fathers, and have ſaid, you would have no King but *Ceſar*: ſince you have provoked that blood which ſhould have redeemed you, to cry out for vengeance againſt you: ſince you have committed the ſin, not onely

for

for which he died, but *by which* he died; ſince you have maliciouſly both perſecuted his life, and reproached his death: your walls have been thrown down, your Temple burnt, your Kingdom ruined, your ſelves either ſlain or captivated, or chaſed into ſtrange Countries; where you have been hated and oppreſſed, and never ſuffered to knit into one body again: which curſe ſhall lie upon you until the end of the world. As you have quitted him, and delivered him over to the Gentiles; ſo hath he ever ſince diſcharged you, and planted his Church eſpecially amongſt them. As you have renounced your King, who was ſo plainly propheſied, ſo long expected; and betaken your ſelves onely to *Cæſar*; ſo he hath delivered you into *Cæſars* hands. He hath given you your choice; but it coſt you dear: it coſt you the lives of eleven hundred thouſand perſons, in one ſiege; beſides ninety thouſand who were made captives. And be-

becauſe you did not onely ſay, *Let his blood be upon us*; but further added, *and upon our children*: Lo, herein alſo you have your deſires. For, your poſterity hath been diſperſed and deſpiſed in all Countries, and in moſt places cruelly intreated. So it often followeth, that the wicked have no greater puniſhments in this world, then the accompliſhment of their own wiſhes and deſires, it is a moſt frequent reward of evil doers, to be the inſtruments of their final ruine.

9. But in regard of thee, O good Jeſu, what can be ſufficiently ſaid? To be ſo afflicted as never was any, it is exceeding much: to be deſpiſed
10. and deſpighted in this affliction, what can be more? In all calamities, it is a comfort, to finde ſome compaſſion. Naturally we deſire, if we cannot be delivered, if we cannot be eaſed, yet to be pitied; to ſee ſome condole our miſery, who wiſh us wel; who want not the will, but the power to relieve us. But theſe Bandogs of Satan had utterly exiled all

all ſenſe of humanity : they were ſo far from pity, that they expreſſed great pleaſure in viewing their own cruelty, and the calamity of Jeſus. And herein again; a generous heart is more touched with grief, to ſee his enemies take pleaſure at his death, then to endure it: yea, oftentimes, a free noble ſpirit eſteemeth not ſo much of death, as of one ſpightful ſpeech. If therefore to 11.
live with infamy, be worſe then death, what is it then with infamy to die ! Again, theſe injuries and deſpights were ſo much more ſenſible to the Son of God, by how much more then others he had deſerved the contrary. For in all our calamities, it much eaſeth the pain which we endure, to compare it with the fault which we have committed. But becauſe our Saviour could compare 12.
theſe contempts, not with any fault, not with his innocency onely, but with his innumerable and ineſtimable deſerts ; he did the more grieve at them, or rather at the malice from whence they did proceed.

13. ceed. And further, his love was ſo great for the ſalvation of mens ſouls, that his torments were not ſo grievous to him, as to ſee that they did his tormentors no good. It was worſe then death, that his executioners would take no profit by his death: even as a loving friend eſteemeth leſs his labour for another, then to finde it unprofitable, and not accepted: or as a good mother grieveth more at the ungrateful and ungracious behaviour of her child, then at the travels which ſhe endured at his birth.

14. But, O audacious Jews! wherefore did you miſ-report what Jeſus had ſaid? A thing well ſpoken, may eaſily be depraved by report. Jeſus did never ſay, *I will deſtroy*; but, *Deſtroy* Ioh. 2. 9. *you this temple*: he ſaid not, *And I will build it*; but, *I will raiſe it in three days*: not meaning your material Temple, but his own body, which was indeed the true Temple of God: not in a figure, but corporally and Col. 2. 9. perſonally; becauſe *in him dwelleth the fulneſs of the Godhead bodily*.

And

And was it not ſufficient for you to blaſpheme Jeſus in his humane nature, but muſt you ſtretch out your throats into high blaſts of blaſphemy againſt the moſt High? *He truſted in God; let him deliver him, if he favoureth him.* What? did you think that God was unable to deliver him out of your hands? Or muſt he deliver whom you pleaſe? or when you pleaſe? or after what manner you will preſcribe? Did ever any truſt in God, and was not delivered? or did God ever finally forſake thoſe whom he favoured? Or is deliverance from temporal calamities an aſſured ſigne of Gods favour? Are you ſo impudently blinde, that you will ſubject the wiſdom of God to your capacity and diſcourſe? 15.

Certainly, many times God delivereth the wicked out of deſperate diſtreſſes; many times he ſuffereth the godly to ſink under the burthen of bodily oppreſſions: But this is no concludent proof, either that he favoureth the one, or forſakes 16.

ſakes the other. And if you ſuppoſe (O ye great Doctors of the Law) that by proſperity or adverſity we may judge of the favour or hatred of God: tell us then, whether God loved beſt, *Abel*, or *Cain*? *Jacob*, or *Eſau*? Tell us, Wherefore were not the Prophets delivereh from death, (who were murthered by your fathers, and whoſe ſepulchres you did build?) If ſuch deliverance be an infallible argument, both of favour from God, and truſt in him. Verily, the judgements of God are not onely ſecret and unſearchable, but for the moſt part counterpoint to that which the natural ſenſe of man would preſcribe. Temporal occurrences may go or come: we may flouriſh, or we may wither, in this world, as God in mercy or judgement ſhall pleaſe to appoint: but nothing maketh a man either miſerable or happie, but that which is eternal.

17. And it was ſo far, that the confidence which Jeſus Chriſt (according to his humanity) had in his Father,

ther, ſhould deliver him from the Croſs; that it ſuſtained him in that terrible encounter upon the Croſs. But if he had been delivered from the death of the Croſs, then had not we been delivered from eternall death; then had the high myſtery of our Redemption vaniſhed; whereby the Father declared himſelf to be as he is; ſoveraign juſt, and ſoveraign merciful.

But what is this, O ye obſtinate Jews, which you importune the Son of God to do? would you have him in earneſt come down from the Croſs? No, no, he loveth it loveth it too well; he was too willing to mount upon it; his patience and his conſtancy was greater then ſo: He would now more manifeſt his patience then his power. He was powerful and majeſticall in heaven; but patient and merciful upon the Croſs. His power appeared in creation of the world; his wiſdom, in guiding the world: but his goodneſs and pity, in redeeming the world. For his wiſdom, he is 18.

to

to be admired; for his power, to be obeyed; but to be imitated in neither: in neither is it either expedient to imitate, or possible to approach him. But on the Cross, he was then to give example of goodness, and of patience: whereto man, created to his image, should by imitation aspire to conform himself.

And therefore, O ye Jews! the devil might as easily have perswaded him, to cast himself headlong from the pinnacle of the Temple, as you can perswade him to come down from the Cross. The devil and you used the same provocation; *If thou be the Son of God:* and the provocation of both, sorted to the same effect. And assure yourselves, he would never have gone up to the Cross, if it had been convenient so soon to come down. The Cross and he were no new acquaintance; they had been afficianced together, Three and thirty yeers before; and now they have consummated the marriage: he hath now joyned therewith, not his hands one-

onely, but alſo his feet. Therefore you are deeply deceived, you are altogether blinded with malice. He is not faſtned to the Croſs, but he embraceth it; he ſtayeth not becauſe he is nailed, but rather becauſe he ir enamoured. It is not above his power to come down, but it is not agreeable to his pleaſure. His love to the Croſs was ſo exceeding great, that if all the Angels had intreated him on their knees; if all men had beſought him with tears, he would never have departed from it alive. Not his bitter drink, not his nakedneſs, not his torments, not his death, not your perſwaſions; and, which is more then all, not your ingratitude, could either hinder him from going up, or cauſe him to come down: to ſave others, himſelf he would not ſave. Although you tell him, that if he will come down, you will believe him, yet he will not do it, becauſe he knoweth you will not make good your word. 19.

O faithleſs Jews! wherefore do you aſſume to your ſelves the power

to believe, which doth proceed onely from grace? You had seen, in former times, that he was able to avoid your violence, more then once: you had seen him do many greater miracles, before he came into your hands: you saw him do greater matters then this, on the Crosse: and yet you were not moved to believe.

20. O perfidious Jews! wherefore do you lye unto him, who knoweth your secrets better then your selves? You that would not believe him when he rose from the dead; would you have believed him, if he had come down from the Crosse? Was it a greater matter to descend from the Crosse, then to arise out of the Grave?

21. *If thou be the Son of God, come down from the Crosse.* Nay, because he is the Son of God, it is not convenient he should come down. If he had descended from the Crosse, if he had not there died, then had he not been that great *Messiah*, to whom this calamity had been propheſied before: then had he not been

been victorious over death: then might he have seemed to have been attached with fear, to have refused the encounter, and to have fled away from the face of death. If he had been one of the Theeves, it had little concerned us what he had done: but being the Son of God, what should have become of us miserable wretches, if he had *descended* from the Crosse, if *condescended* to your infamous request? How then should the Prophecies have been fulfilled, the Devil vanquished, and the whole World redeemed? Were any of the beasts appointed for your Sacrifices, onely brought to the Altar? Was not the blood also there poured forth? Could any expiation be made without blood? Faith *Heb.* 22 hath for a necessary object, the crucifying, death, burial, and resurrection of Jesus Christ: how then could we believe in him, if he had descended from the Crosse?

O crucified Jesus! what love hath overcome thee? what goodness did guide thee in this constant

22. love ? Thou wert never intreated to go up to the Crosſ to redeem us ; but thou wouldſt be neither perſwaded, nor provoked to come down from it, until thou hadſt perfected our Redemption.

O crucified Jeſu ! on the Croſs I love thee, on the Croſs I adore thee, on the Croſs I believe in thee ; who upon the Croſs didſt give thy

23. ſelf to death for me. What hath a man more then riches, honour, and life ? all which thou didſt beſtow upon the Croſs, to redeem me. For thou, who didſt create all things, didſt hang naked on the Croſs : thou, who didſt think it no

Joh. 1.3. Phil. 1.6. robbery to be equal with God, wert ſorted with baſe condemned malefactors : thou, who art the Lord of life, didſt ſuffer a moſt opprobrious death. And that I may not loſe this exceeding benefit; that thy precious blood be not unprofitably ſhed for me ; I proſtrate my unworthy ſoul, and cry unto thee : not as the Jews did, to come down from the Croſs ; but (which is more) to raiſe me up,

and

and faſten me unto thee (for they whom thou loveſt, are known by nothing more, then by imparting to them ſome part of thy paſſion:) not to ſave thy ſelf, but to ſave me.

Save me (O Lord) from my ſins; ſave me from the power of my ſpiritual enemies; ſave me from the deceits of this wicked world; ſave me from the flattering force of mine own appetite; which is both the mightieſt and baſeſt Tyrant that can be. Defend the dignity and glory of my ſoul, that it be not ſervile to my ſenſual luſt; that it be not captivated to the familiarity and falſe delights in matters of this life: like a blinde whelp, which ſucketh every thing that is put into the mouth, ſuppoſing it to be the teat of the dam. 21.

Deliver me from variety of deſires, from vain hope, from vain fear: above all, deliver me from thy wrath, and from thy curſe, and from the inſeparable companion thereof, eternal death. Let one ſmall drop of thy blood diſtil into my

ſoul, that I may preſent the ſame to thy Father, in full ſatisfaction for all my ſins. Participate to me, thy poor unworthy ſervant, the full fruit of thy death; here by grace, and hereafter by glory.

And to this end, give me both ability and endeavour to follow theſe thy laſt examples, wherein thou art moſt admirable; becauſe, as thy ſufferings increaſed, ſo increaſed alſo thy obedience to thy Father; thy love to us; and thy invincible patience and humility in thy ſelf. Give me ability, (I ſay) or at leaſt endeavour, both to imitate and expreſs theſe thy examples; ſeeing it is the greateſt glory whereto a Chriſtian can aſpire, to draw ſo neer thee in likeneſs of action, as thou didſt to us in likeneſs of nature; according as thou didſt command, when thou ſaidſt; *I have given you an example, that as I have done, ſo ſhould ye do likewiſe.*

John 13. 15.

Grant therefore, that I may hold patience and peace, yea, love with all men; not ſo much by avoiding occa-

occasions, both of anger and hate (for that is a means to *cure*, but not to *cure* imperfections) as by sustaining them when they are presented. Even in the press and throng of the world, invironed with dragons, and treading upon scorpions; I mean, amidst the dangerous conversation with wicked persons, and against all occasions which can be offered. For, as the Tree is not said to be immoveable, which stirreth not when no winde bloweth; nor the wood incombustible, which burneth not when no fire toucheth it: so a man is not to be judged patient, who doth not fret, fume, and foam, when no provocation of injury is offered. 25.

Lord! as thou hast left peace as thy last legacy to us; so grant, that I may be always ready, both to pursue and to embrace it: to pursue peace, when I have offended others; to embrace it, when others have offended me.

If my friends forsake me, let me not be for that cause disquieted; seeing thou wert forsaken for my

ſake, not onely of thine acquaintance, but of thy diſciples alſo; yea, for a time, of thy heavenly Father; and in regard of comfort and eaſe, of thy own ſelf. If men work me injury or abuſe, either in my eſtate or eſtimation, let me not therefore break peace with them; ſeeing thou didſt pray for thy malicious and mortal perſecutors: Even then, when they exerciſed upon thee all cruelties and contempts; when they breathed ſtiff blaſts of blaſphemy againſt thee; which were more painful to thy heart, then the nails were to thy hands and feet. Then, I ſay, omitting to
26. comfort thy ſorrowful friends; omitting to complain of any thing done to thy ſelf, thou wert careful for the ſalvation of thine enemies. Thou wert more grieved for thine enemies, then for thy friends; thou wert more ſenſible of their torments, then of thine own; *Noah* curſed that ſon, who laughed at his nakedneſs; *Elizeus* curſed thoſe children, who mocked at his baldneſs:

nesse: but thou didst pray for those who made thee naked; who solaced themselves, not at thy deformity, but at thy death.

When a light injury is offered us, we must commonly be expected, till time weareth out the impression of grief; we require also satisfaction, or submission, or at least acknowledgement of abuse; whereby we make remission, rather another mans vertue then our own. But thou, in the midst of thy miseries, in the height of their injuries; when thou couldst not stir any other member, thy lips did labour to do them good. Thou didst not onely pray for them, as an Intercessor; *Father, forgive them*: but also plead for them, as an Advocate; *for they know not what they do*. Assuredly, if *Pilate* could have delivered the Jews to thy will, as he permitted them to work their will upon thee, thou wouldst have used them after a better sort: seeing the more obstinate they were to take away thy life, the more earnest wert thou

27.

28.

to procure their pardon.

29. Considering therefore, that the will of man is so peevish and perverse; I abandon my desires, and resigne my self wholly to thy will. Deliver me not (O Lord) to the will of mine enemies; deliver me not to my own will: but do with me even what thou wilt. For I see it more safe for miserable man to commit himself to the will of God, then that God should be committed to the will of man.

30. O Lord Jesu! O the salvation of my soul! behold, I come unto thee, as a most poor and vile creature. I approach to the Rivers of thy mercy, and to the sweet streams of thy grace, to the true Sun of thy justice; whose beams are spread over the whole world, and pour large light unto all those, who do not shut their eyes against it.

Behold, I prostrate my unworthy soul at thy feet. I do not revile, but I praise and adore thee: I do not mock, but I mourn at thy passion. O thou who wert pitiful to

thine

thine enemies! be not hard to thy ſuppliants: thou who didſt pray for thoſe who did reproach thee, pray for him (I pray thee) who prayeth to thee: lift up thy voice to thy Father for me; ceaſe not to intreat him that he will forgive me.

§. 11.

How he pardoned the Thief: how he taſted Vinegar; and how he cried to his Father.

1 *Chriſt did declare himſelf to be both our Advocate and our Judge.*

2 *Chriſt giveth more then we can deſire.*

3 *The converſion of the Thief, not the leaſt work which Chriſt did.*

4 *What encouragements we have to come unto Chriſt.*

5 *Chriſt accepteth our willingneſs, our deſire, our purpoſe, for performance.*

6 *Who are to be diſmayed, who comforted at the juſtice of Chriſt.*

7 *No ſinner did ever turn unto Chriſt, and was rejected.*

8 *The different demands of the two thieves.*

9 *The different hearing of the words of Chriſt.*

10 *Chriſt is a moſt invincible King.*

11 *Vid.*

11 *Under what names Christ was revealed to the Fathers at the first.*

12 *The Kingdom of Christ is heavenly.*

13 *The power and command of Christ extendeth to all places.*

14 *In what sense the Kingdom of Christ is not of this world.*

15 *The Kingdom of Christ dependeth not upon worldly means.*

16 *What rewards we must both ask and expect from God*

17 *Worldlings do not pertain to Christ.*

18 *A Prayer.*

19 *Christ hath annexed his grace to his grief.*

20 *The torments of Christ increased towards his death.*

21 *It is dangerous to determine what were the sufferings of Christ.*

22 *Christ was deprived of all earthly comfort.*

23 *Christ was deprived of heavenly comfort.*

24 *The pains which Christ endured.*

25 *The pain of loss which he sustained.*

26 *How Christ was forsaken of his Father.*

27 *For what cause Martyrs have been able to endure the most exquisite torments.*

28 *Wherefore the least torment in Christ might have sufficed for redeeming many worlds.*

29 *Wherefore Christ would endure greater torments then can be conceived.*

30 *The disconsolate estate of Christ.*

31 *Wherefore Christ was forsaken of his Father.*

32 *A Thanksgiving.*

33 *We are more bound to God for our redem-*

demption, then for our creation.

34 *We are to be more thankful for our Redemption, then for all other benefits.*

35 *Wherein the foundation of a Christian life doth consist.*

36 *Afflictions, wherefore and how they are assured signes of Gods favour.*

37 *A seasoning for all the pleasures of this life.*

38 *If we succeed in the merits of Christ, we must do the like in his temperance, and in his travels.*

39 *It is more to moderate our desires, then our actions.*

40 *A Prayer.*

I Am further encouraged (O my Redeemer!) to crave, not thy Prayer onely, but also thy pardon; by example of the Thief, who died with thee: who, although he had spent all the time of his life in open outrages; yet, when at the instant of his death he desired thee to be mindful of him, thou didst presently return this answer: *This day shalt thou be with me in Paradise.* Thou didst pray for sinners upon the Cross, to shew thy self our Advocate:

cate: and thou didſt pardon ſins,
1. to ſhew that thou art our Judge.

But what is this? O liberal Lord! how marvellous are thy mercies towards us? To thoſe who mocked, reviled, blaſphemed thee, thou didſt not anſwer one word: but when the Thief prayed to thee, his petition was no ſooner made, but forthwith it was granted: thou gaveſt more alſo then he did deſire. The
2. Thief deſired thee onely to remember him; and thou didſt promiſe him the Kingdom of heaven. But when? O gracious Lord! That preſent day. With whom? Even with thy ſelf: declaring thereby, that the ſame glory which thou enjoyeſt, thou wilt participate to thine Elect; by reaſon whereof, they are called *co-heirs*. Which glory is perfect in thee, and from thee diſtributed in meaſure, as from the head to the members.

Rom. 8. 17.

O ſweet word! O heart more yeeldable then wax! Verily, O Lord, thy lips are the honey-comb: Honey and milk ſtream from thy tongue.

tongue. What wouldſt thou deny us, O the ſweetneſs of my ſoul! if we were unto thee ſuch ſervants, as thou art unto us a Lord? ſeeing thou art both ſo ready and ſo bountiful to open offenders? Which although it ought not to embolden us, either to offend, or to defer our repentance until the end of our lives, (becauſe this converſion of the Thief, as it was the *laſt* work which thou didſt in this life, ſo was it not the *leaſt*) yet it may encourage us never to think, either our ſins too great, or our time too ſhort, to obtain thy pardon. 3. Come unto him then, all ye that are feeble-hearted, and ever think you ſhal be damned; 4. ſee what a lover of man he is, and how deſirous of our ſalvation. See how eaſie he is to be intreated for greateſt matters; how ready to give his glory at the firſt demand. He apprehendeth, he ſeeketh all occaſions; he deſireth nothing more, then to beſtow it upon us. He *forgave* to *David* his ſin, upon the firſt acknowledgement; he *gave* to the Thief

Thief his Kingdom, upon the first request: he who is so inclineable to *forgive* sins, and to *give* glory, wherein will he be either inexorable or hard?

If ye will say, you have done little service, whereby you should hope for so high a reward; fear not, it sufficeth that you have a desire to serve him. 5. This is a property of him who is liberal and merciful, (for which vertue he is especially commended) not so much to regard the works of our bodies, as the willingness of our minds. He so thirsteth after the salvation of our souls, that he often accepteth our purpose for performance; it sufficeth, many times, that we are prepared in will; the rest, he doth supply by his grace. His gracious goodness both perfecteth that which we have, and supplieth whatsoever we want.

8. Be not therefore dismayed at his terrible Justice, but rather comforted. Let them fear, who are flinty-hearted, who will not convert and come

come unto him; who follow vanities freely; who boldly sin, and then say, *What evil have I done?* Let them tremble, who are so far from calling upon him, that they will not know him: it is dreadful for such to fall into his hands. But they who are smitten with sorrow for their sins; they who rise and return to him, let them be confident; for he who hath drawn them, will assuredly receive them.

It is not the Thief alone who was received; but let all sinners be brought forth, and there cannot any one be named, were he never so great, who converted to him, and was not justified. He so loveth converted sinners, that if it were necessary so to do, he would rather suffer death again, then consent that one of them should be damned.

O happie Thief, how pleasant were thy pains! how delightful was thy death unto thee! being assured that thou shouldst forthwith raign with him in heaven, who suffered with

with thee and for thee upon earth.

8. The other Thief demanded of Christ to be delivered from the Cross: His demand was also conditional; *If thou be the Son of God*. He desired neither as he should, nor what he should. But the converted Thief, having heard him openly profess, that his Kingdom was of another world, desired no bodily benefit; but onely to be remembred of him, when he came into his Kingdom.

9. *Pilate* in his Tribunal, the people standing by, and the Thief in fetters, heard these words of Jesus alike: but hereupon *Pilate* contemned him, the multitude mocked him; the Thief onely did believe in him.

10. Assuredly, O good Jesu! thou art a most invincible King; otherwise thy children were not able to sustain their continual combats; otherwise they could never be drawn out of the cruel captivity of Satan, sin, and death; otherwise *Pilate* would not have written upon the Cross, (altogether against the

the advice of the Jews) *Jesus of Nazareth, King of the Jews.* But the same spirit which moved *Pilate* to pronounce him innocent, guided him also to write this inscription. And in truth, the Hebrew word, *Messiah*, and the Greek word, *Christ*, which signifie *anointed*, was the original of unction of the Hebrew King.

And yet our Saviour was not declared by this name to the Fathers at the first. To *Adam* and the Patriarchs, he was revealed under the title of *The seed of the woman*. *Jacob* called him *Shilo*; *his Son*. But to *David* this Son was promised, under the figure and shadow of *Solomon*, by the title of a King, whose dominion should be for ever: since which time, the glory of this King hath been excellently extolled, as well in many Psalms, as by the Prophets in all their times. This King was manifested by the Angel to the Virgin *Mary*. The Wise men of the East were not ignorant of him. Yea, many Histories testifie, that

1 Ioh. 3.

Genes. 3. 15. 1 Chron. 22. 10.

Luk. 23. 38. Mat. 2. 2.

that about the time that Christ was born, a common bruit did run in the Empire of *Rome*, that a great King should be born amongst the Jews. This held *Herod* in great jealousie and fear. The Apostles also did apprehend it according to the vulgar errour, until they were otherwise instructed, after the death of their Master; as it appeareth by the question which after his Resurrection they demanded of him.

Mat. 2. 3. & 10. 23. & 9. 23.

Acts 1. 6.

O humbled Saviour! give me that sight which thou gavest to thy servant *Moses*; that I may see thee invisible. Open mine eyes, as thou didst to the servant of the Prophet; that I may see thy fiery forces which attend thy Royal command. Assuredly, thy Kingdom is in heaven; for otherwise it could not be eternal. There the great King *David* did acknowledge thee to be his Lord: There the Eternal advoweth thee for his Son: there the Angels and Saints adore thee: there the Devils and damned wretches tremble at thee: There thou swayest

Heb. 11. 27.

2 Reg. 6. 17.

Psal. 101 2

Psal. 97.

Psal. 97.

eſt with thine omnipotent arm, a Mace of Iron; to defend thy ſervants, and to daſh thine enemies even to duſt. Pſal. 2. 9.

But, O eternal King! wherefore didſt thou ſay, that thy Kingdom is not of this world? Undoubtedly, when thou wert in thy holy humanity upon earth, thou didſt evidently declare, that thy power and command extended to all places. For the Angels of heaven did miniſter to thee, and the power of the Devils depended upon thy permiſſion. At thy word, unclean ſpirits avoided, diſeaſes vaniſhed, death it ſelf quitted his prey, the winde and the ſeas were appeaſed. At thy ſhameful ſufferings, the Sun covered his glorious face, the Earth trembled, the Rocks rent. In a word, all creatures ſtooped under thy charge. Wherefore then didſt thou ſay, that thy Kingdom is not of this world? 13. Matth. 8. John 11. Luke 8.

Verily, by the world, thou didſt not intend the heaven, the earth, and whatſoever is contained in them;

them; not mankinde absolutely; not the generation of the wicked, who are often termed the children of the world: but rather the Civil Government, and policies of State, which chiefly concern the manage of worldly affairs. Or thus: thou didst not speak of the extent of thy Kingdom, but of the nature and form thereof: which nothing touched the interest of the Emperour, or of other Potentates of the world: which pretended nothing less, then either to abolish or abase the authority of Kings, to ruffle, rule, to reverse dignities and degrees, whereby societies of men are entertained in order. Or else thus: thou didst not speak of thy divine soveraign power, over all creatures without exception; but of the spiritual power given to the Son, as to the first-born amongst his brethren; by reason whereof, after thou hadst performed thy charge upon earth, thou wert advanced on high, to take possession of this Empire in our flesh, and to be Head of all the Elect.

Elect. Or lastly thus: Thou didst not say, that thy Kingdom was not over the world, but, *not of this world:* That is, earthly, perishable, pompous, and vain. In regard of the extent of this Kingdom, heaven and earth, and all depths, are comprized therein: but the chief end of this Kingdom concerns neither the commodities nor necessities of this life: It consisteth not, either in the glory, or security of this mortal world: in which outward things, if God should always furnish us according to our desires, (as some unskilful Physitians deal with impatient sick persons) we were utterly undone. But it consisteth in righteousnes, voluntary obedience, and of all furniture of graces in the soul. For which cause, haply, more poor, weak, unlearned persons are advanced thereto, then rich, powerful, and wise.

And as this Kingdom aimeth not at worldly ends; so it is not advanced by worldly means: As it doth not consist, so it is neither fortified 25.

nor

nor impaired, by any humane either policies or power. When Saint *Peter* offered provident counsel (as he supposed) to Christ, advising him not to adventure to *Jerusalem*, where the Jews plotted to put him to death; Christ did sharply reprove him for it. When he drew his sword, and therewith blood, in defence of Christ; he heard this sentence: *They that take the sword, shall perish with the sword.* Christ armed his Souldiers onely with fiery tongues: by force whereof, they maintained the field, against all the stratagems and strength of the world. And when mighty Princes did not onely reject, but persecute their doctrine; they perswaded the people to patience, to settle their mindes in piety and in peace. They did encounter and overcome their most obstinate enemies; not by *resisting*; but by *persisting* and enduring. For it is a property peculiar to this Kingdom, to increase by those means, whereby other things are most diminished.

Matth. 16.25.

Matth. 26.52.

Act. 2.3.

Seeing

Seeing then, O good Jesus! thy Kingdom (thou hast said) is not of this world: what shall I ask of thee? what shall I hope for, that this world doth afford? If I ask Honour, Riches, Credit, Quiet, thou wilt send me for them to the Princes of this world; or else answer me, as thou didst the sons of Zebedeus; *I wot not what you know not what.* There is another world, whereof thou (and no other) art King. Whereby we are given to understand, that for all the services which we can do, for all the adversities which we can suffer for thy sake, we are to expect no worldly reward. Because thou so esteemest those who love thee, that to reward one of them alone, thou thinkest the whole world not to be sufficient. And for no other cause didst thou come into this world, and suffer for us, but to take us into another world to raign with thee. Matt. 20. 22.

Seeing also I esteem of my self, because I am thine, and thou hast said, thou hast nothing of this 17.

world; I dare not be a worldling; for then I shall not be thine. I will not either praise or desire the commodities of this life; but will cry unto thee, with the happie Thief, *Lord, remember me, now thou art in thy Kingdom.* Remember not mine iniquities, remember not my errours; but remember that I am a frail and feeble creature; remember that I am the work of thy hands; remember that thou gavest me a spirit to thine own likeness; remember that thou tookst flesh like unto me! Remember all the miseries which for me thou hast endured: Remember thy goodness, not my evil; nor the greatness of my sins, but thy grievous sufferings. Lord, I desire not with the other Thief, to be freed from the crosses and calamities of this life; give me rather thy grief, and so shall I be sure to have there with also thy graces. For unto none hast thou imparted thy love, unto whom thou hast not also imparted thy labour: and with none dost thou communicate thy

18.

grief,

griet, but thou doſt therewith communicate thy grace.

Thou art a Lily amidſt many thorns: thou canſt not be attained with idle eaſe: We muſt endure not onely labour, but ſmart, if we will enjoy thee. If we will have thy head, it is crowned with Thorns; if thy heart, it is pierced with a ſpear; if thy hands and thy feet, they are ſtruck through with nails. *Thou art a Lily amidſt the Thorns.* 19.

Now the neerer Chriſt drew towards his death, the heavier was his Fathers hand, the weightier his wrath, the more ſtripes did he double upon him. In the Garden of *Gethſemane*, he cried to his Father; *Father, if it be poſſible, let this cup paſs from me:* but now, feeling that which before he feared; the ſtorm now breaking upon him, which did before but begin to appear; he cried again, *My God, my God, why haſt thou forſaken me?* At both theſe times, what were either his feelings, or his fears; what the tor- 21.

ments of his body, what the anguish of his soul; whether he did despair, and how far his despair did reach, it is dangerous to define: we know them not; we may be too adventurous to determine of them. The positive sufferings of Christ are known onely to the heart that felt them. But his primitive sufferings, in that he was altogether abandoned in these extremities: in that, no comfort was afforded, no care taken: in that, he was bereaved, not onely of the help, but of the pity of all; which in some degree every man doth finde; seemeth to be the accomplishment of misery.

22. *First*, he was deprived of all earthly comfort: for of his Disciples, some betrayed and sold him; others forswore him; all fell away, and either fled from him, or stood far off. And as for the people amongst whom he lived, working miracles, and doing all the good that he could; it was they who preferred *Barabbas* before him: it was they, who in the midst of his misera-

ble

rable estate, did most insolently insult upon him: it was they, who, when he cried out, *Eli, Eli*, did in a barbarous sort deride him, as if he had called for *Elias*. It was they, who, when with extreme faintnes and pains; when by reason of his continual travels from one place to another, without either refreshment or rest; when, by reason of the large loss and effusion of his blood, his body exhausted both of spirit and moisture, did grievously thirst: not onely denied him wine or strong drink, (which *Solomon* thought fit for them who are ready to perish;) not onely denied him a drop of water, (as *Abraham* denied to the rich Glutton in hell;) but gave him sowre Vinegar, to redouble his torment. *Secondly*, he was deprived of all heavenly comfort, which is the true lenitive in all distress: his passion was a pure, absolute, and solid passion; without any moderation, or mixture of comfort.

Prov. 23.

And this was the cause of his

heavie cry; not that his friends, but that his Father did then forsake him; not that earth, but that heaven did not yeeld him any comfort.

All the punishments which the damned endure, are commonly reduced to two heads; pain of sense, and pain of loss. Now, the pains of sense were extremely sharp, both upon the body of our Saviour, and upon his soul. Upon his body, not onely in regard of the greatness, baseness, and variety of his torments; but also in regard of the body it self: For as it was miraculously made, so was it of a more perfect constitution, of a more subtil sense to apprehend torments, then bodies brought forth by ordinary course of nature. The pains of his soul were unspeakable, unsearchable; even answerable to the cause for which he suffered; to the innumerable sins that ever had or should be committed.

But the pains of sense, which the damned suffer in hell, are nothing com-

comparable to meer pain of loss: for this is to be deprived of God, who being an infinite good, the end and rest of a reasonable soul; it can neither be expressed, nor imagined, what a torment it is to be separated from him. And this it happened to our Saviour upon the Crosse: He complained not of his other torments; but, that he was forsaken of God; that he saw not the heavens open, (as did St. *Steven*) and the Father reconciled to him. The torments of sense he endured in the Garden, when he was drenched in a bloody sweat: but then he was not forsaken of his Father; the Angels then ministred comfort to him. But upon the Crosse, besides the increase of the torments of sense, both in body and soule, he endured also the torment of loss: he was abandoned by his Father; all comfort was closed from his eyes. In the Garden, he was but in hell mouth; but upon the Crosse, he was in the bottom of hell.

And yet in this unspeakable extremity, 26.

tremity; there was no separation either of the Father from the Son, being one in essence; or of the Deity of the person of the Son from his Humanity; whereto it remained personally united, even in death.

But this must be understood according to the sense of those Scriptures, where God is said to be neer unto us, or far from us; to know us, or not to know us; namely, in regard of his assistance and favour. And therefore we may boldly affirm, that our humane nature in Jesus Christ, remained always during this combat, personally united to the person of the Son, who could not be severed from the Father and the Holy Ghost: but it received no comfort or assistance for a time, to relieve it from the full sense of Gods most severe indignation against sin. For as the soul is not essentially separated from a body that sleepeth, and yet it worketh not, as when the body is awake, otherwise then to sustain it in life: so, in this extreme agony of our Savi-

Saviour, the Deity was not severed from the humane nature; onely it did not exercise the actions of comfort and strength, otherwise then to support it from being overthrown. The heavenly Father did then forsake his innocent and onely Son, and yet was not the union between them dissolved. He dissolved not the union, but withdrew his vision; and restrained the influence of those beams, which might any way refresh the passioned powers of his soul.

Many Martyrs have been assailed with terrible torments; which they did not onely quietly, but cheerfully endure. Will you know the reason? *They were not delivered, indeed; but therewith also they were not forsaken.* For the grace of God did minister to them such sweet and secret supply of comfort, that they tired their Tormentors, in sustaining all extremities, which mercilesse Tyranny could execute or invent. But in Christ, although in regard of his infinite dignity, (for that is it which 27. 28.

setteth this Sacrifice at so high a price) the least torment, although onely in body, might have sufficed for redeeming of many worlds; yet would he suffer greater torments
29. then can be conceived: *First*, to manifest thereby his exceeding love, in making our Redemption so abundant: for, the less he had suffered, the less would his love have been esteemed. *Then*, to awake our regard, and to leave us inexcusable, if we love him not again. *Lastly*, to stir us to settle in him our assurance and hope, especially in our tribulations, and most especially when we suffer for his sake.

30. For these causes, he excluded all consolation from him; he received no comfort, either from heaven, or from the earth; either from his Father, or from himself: even as it is in the Psalm; *I looked about me, and there was none to comfort me.* Psal. 68. Yea, the beams of the Sun were restrained by an unusual Eclipse, the space of three hours, from affording a weak warmth, against the cold which nipped

nipped his naked body, in that sharp season of the yeer. His naked body was left desolate and forlorn, like a weather beaten tree; the force and furies of hell tempestuous upon him; and all influence of comfort restrained from his relief. His Apostles had forsaken him before; but here he was forsaken of his heavenly Father, and, in a manner, of his own self.

O forsaken Jesu! expect not what answer thy Father will make; we miserable sinners are able to answer this thy question. Thy Father hath forsaken thee, to save the world; which otherwise had perished; to save those who were both sinners and servants, he did forsake his innocent Son. In case thou wouldst have passed by us, this Cup might easily have passed from thee: but because thou wouldst not forsake us, thy Father hath forsaken thee. Thou wouldst adjoyn our sins unto thee, and therefore did thy Father separate from thee. For *sins separate between God and man,* Isa. 59. 2

and

and [provoke him to] *hide his face.*

32. O merciful Father! let every knee bow, let every tongue pour forth praises to thee; for that in favour of me, thou hast not spared thy onely Son, but didst fasten upon him these bitter blowes, to satisfie thy Justice for my transgressions, and that I might have him a faithful Advocate before thee in heaven. How much more am I
33. bound unto thee, O my God! for this benefit of my Redemption, then for the great work of my Creation! Thou didst create me when I was nothing, but thou didst redeem me when I was worse then nothing: thou didst create me by thy Word, but thou didst redeem me with the blood of thine onely Son. In my Creation, I was made to the Image of God; but in my Redemption, God was made according to my Image: in my Creation, thou didst give unto me the state of Nature; but in my Redemption, thou didst give unto me the state of Grace: when thou didst

create

create me, thou didſt give to me my ſelf; but when thou didſt redeem me, thou didſt give thy Son unto me: when thou didſt create me, thou didſt give me to my ſelf; but when thou didſt redeem me, thou didſt take me unto thee.

O my God! a thouſand times more I thank thee for my Redemption, then for all thy other benefits beſide. For if I had not been redeemed, all thy other benefits ſhould have been to me a burthen and charge. And I moſt humbly beſeech thee, by this thy great goodneſs towards us, by this obedience of thy Son towards thee, to give me thy grace; that I may alſo be pitiful for the miſeries which fall upon others, and patient in thoſe which are laid upon my ſelf: in which two points, the foundation of a Chriſtian life doth conſiſt. 34.

Grant alſo, that in all the diſtreſſes of this life, I never loſe, nor let fall my confidence in thee: ſeeing that when thy Son had cried in his extremities, *My God, my God, why* 35.

haſt

hast thou forsaken me? He presently resumed his confidence, and said, *Father, into thy hands I commend my spirit.* For adversities and afflictions are sure signes, not always that we are forsaken of thee, but most often that we are in thy grace and favour; being thereby made (albeit in a lowe degree) somewhat like to thy beloved Son: Who, perceiving us to be terrified by troubles and death, did take them upon himself, to bless and sanctifie them, and season them with some sweetness, that we should not onely endure, but rejoyce and triumph, in and for our afflictions. He hath now made adversities, the straight passage and entrance into heaven: Death is now no more death, but a leader to life.

Heb. 12. 6.

The divine Justice permitteth not any of our offences to escape without punishment. Seeing therefore thy children have many imperfections, there is no greater comfort to them, then to be scourged in this world: there is no greater punish-

punishment in this life, then in this life not to be punished. There is no Sacrifice more acceptable to thee, then a troubled and afflicted heart: there is no truer token, and less to be suspected, (be our other services never so many and great) both of thy love towards us, and of our love towards thee, then quietly to endure the calamities of this life; not as having no sense of thy hand, but as subduing our natural Reason and Will to thine obedience. If it be for our offences that we suffer, let us take it patiently, and repent; and then we suffer with the saved Thief: If it be without offence, let us take it patiently, and rejoyce; for then we suffer with Christ himself; who hath given us such an example, in suffering for us, that it must needs seem little, that we can suffer for him. 36

Grant, also, O gracious God! that the Vinegar and Gall whereof thy Son took a taste, may be to me a seasoning of all the pleasures of this life; that I may be restrained 37.

there-

thereby from running into excess. and from drowning the life of my soul in bodily delights. For goodly Christians they are, who knowing what a sowre sauce was tempered for *Adams* Apple, will follow their appetites with full sail; stuffing their stomacks with all kinde of delicates; and, in one act of eating, both consume, and be consumed. I advise thee, O my soul! yea, I do most strictly charge and enjoin
38. thee, that as thou desirest to succeed in the Merits of thy Saviour, so thou refuse not to do the like, both in his Temperance and in his Travels: seeing it is agreeable to all Laws, that whosoever will enter into an Inheritance, he cannot enjoy the Commodities without the Charge. Thy Saviour would leave that which seemed necessary, that thou shouldst leave that which is superfluous: for thou shalt finde, in thy general account, that thou hast stoln so much from the poor, as thou hast bestowed superfluously upon thy self. If thou wilt say,

thou

thou enjoyest not many pleasures, either to moderate or forsake; see then that thou wean thy will from pursuing them by desire. For in the house of our Lord, it is much more esteemed, to overcome our Will in that which we desire, then to set light by that which we possess: because, the pleasures and contentments of this life, seem far greater in shew, then in substance they are found. 39.

Lastly, O my God! grant unto me, thy unworthy servant, I beseech thee, that at the separation of my miserable soul, from the fetters of my flesh, I may spend my last breath with these words of my Saviour; *Father, into thy hands I commend my spirit.* Comfort me then with the vertue of his Passion; which is pardon to the dying, life to the dead, and glory to the Saints: that ending the last minute of my life, in the midst of his wounds, in the very depth of his death and blood; I may confidently commit my soule, and thou receive

ceive it readily into thy hands. Heavenly Father! receive the sweet soul, which thy Son hath offered obediently to thee: Receive, I say, thy precious Son for a ransom; and withal, receive thy servant whom he hath redeemed: For, as he died in thine obedience; so died he also for my Redemption. I have nothing to offer to thee, but his death; nothing but his blood, and the love wherewith he gave us his blood. His soul he hath committed to thee; but unto us he hath given his blood. This is all our treasure, this is our assured trust: of this blood we will not return so much as one drop unto thee, unless it be in exchange of everlasting life.

§ 12.

How he died, and how they opened his side with a Spear.

1 *Contrarius combined together in Christ.* 2 *Christ at his death declared what he was.*

3 In

3 *In all the actions of Christ, his divinity and his humanity did appear.*

4 *Wherefore the Sun was darkened.*

5 *Three miracles observable in that darkeness.*

6 *The power of Christ did not end with his life.*

7 *Of the great voice and cry of Christ.*

8 *A Prayer.*

9 *How powerful and terrible Christ will be in Judgement.*

10 *Of our account for the blood of Christ.*

11 *Christ died not by constraint.*

12 *What the rending of the Temple did signifie.*

13 *A Prayer.*

14 *What was signified, in that some dead were restored to life.*

15 *That which Man purposeth to one end, God oftentimes disposeth to another.*

16 *The Centurions confession.*

17 *Of the infallible providence of God.*

18 *What may be gathered from the want of power, in the Executioners, to break the legs of Jesus.*

19 *Wherefore they did pierce his side.*

20 *Our tears turned into joy.*

21 *What this Sacrifice was to Christ, what to his Father, and what to us.*

22 *We got more by the death of Christ, then we lost by the fall of Adam.*

23 *A Thanksgiving, and Prayer.*

24 *We cannot conceive the high mystery of Christs sufferings.*

25 *The blood of Christ the most precious thing*

26 *What*

26 *What quantity of this precious blood Christ gave for us.*

27 *We are double debtors unto Christ, and wherefore.*

28 *A Thanksgiving and Prayer.*

29 *Wherefore the body of Jesus was buried neer to the City.*

30 *Wherefore in a Garden.*

31 *Wherefore so richly buried.*

32 *Wherefore in a new Sepulchre.*

33 *Wherefore the Sepulchre was so strongly stopped and guarded.*

34 *The nature of sinners in a desperate degree.*

35 *How absurdly the Jews gave forth, that the body of Christ was stollen away.*

AFter, *when Jesus knew that all things were performed, he cried with a great voice, and bowed his head, and* Joh. 12. 30. *gave up the ghost. And the Sun was darkened, and the veil of the Temple rent thorow the midst, and the earth did quake, and the stones were cloven, and* Luke 23. Mat. 27. *the graves did open, and many bodies of the Saints which slept, arose, and came out of the graves after his resurrection, and appeared to many.*

When the Centurion, and they that were

were with him, watching Jesus, saw the earthquake, and the things that were done, they feared greatly, and said, Truely this man was the Son of God. Mar. 15.

What is this, O gracious God! who ever saw two such contraries combined together? who ever saw such misery joyned to such might? When was so great glory accompanied at any time with so great grief? Who is he that is so humbled, and yet so high? who is so poweerful, and yet so poor? He that is contemned upon earth, is honoured in heaven; he that is fastned naked to a Crosse, maketh the earth to quake; he that dieth, raiseth the dead to life. O sweet Saviour! thou didst now manifestly declare, both who thou art, and wherefore thou camest into the world. 2.

The Centurion, and they who were with him, did acknowledge thee to be the Son of God; and the dead who were raised to life, did testifie that thou camest to overcome death. We will make small

reckon-

reckoning therefore, that the Jew did scoff at thee; seeing the heavens, the earth, the living, and the dead, did witness with thee.

And thus likewise in all the other passages of his life, our Saviour did so carry himself, that he never did either so high a miracle, but therein his Humanity did appear; or so mean a work, but his Divinity did therein shine. All his actions
3. participated of both his natures: in every thing which he did or suffered, the glory of the one, was always joyned with the humility of the other. It was great humility, to be conceived; but it was great glory, to be conceived by the holy Ghost: It was great humility, to be born; but it was great glory, to be born of a Virgin: It was great humility, to be born in a stable; but it was great glory, to be worshipped of the Wise-men: It was great humility, to lie among beasts; but it was great glory, to be honoured of the Angels: It was great humility, for him to be circumcised; but it

was great glory, to be named *Saviour*; it was great humility, to be baptized among sinners; but it was great glory, that the heavens opened, that the Father spake unto him, and that the Spirit visibly descended upon him. Lastly, it was great humility, to die upon the Crosse; but it was great glory, that both heaven and earth were disturbed thereat; that all creatures adored his death, except man onely, for whom he died. Of the one of these, the Prophet *Isaiah* saith, *He hath neither form nor beauty, he is despised and rejected of men; he is a man of sorrows, and hath experience of infirmities.* Of the other, Saint *John* speaketh; *And we saw the glory thereof, as the glory of the onely begotten Son of the Father.* By the first, our Will is subdued, and our Manners corrected; by the second, our Understanding is enlightned, and our Faith confirmed. If therefore this humility of Christ be offensive to us, let us turn our eyes to all the particular circumstances thereof, and

Isa. 53.

John 1.

and we shall finde it not unworthy, that with so great Majestie he was humbled.

First, the Sun beholding his Creator naked, drew in his light to cover him with darkness: which was so deep, that *Eusebius* reporteth out of certain Authors, that divers Stars did plainly appear. For as our Saviour was betrayed, apprehended, scorned, reviled, spit upon, and buffeted in the night; so it was not inconvenient, that the residue of this work of darkness should in darkness be accomplished: even as before he had said to the Jews; *This is your very hour, and the power of darkness.*

Luke 22. 53.

5. But pause here a while, (O my soul) and observe three miracles laid before thee: *First*, that this Eclipse happened upon the fourteenth day of the Moon, that is, in the full Oppositon of the Sun and Moon; whereas natural Eclipses do always happen in their Conjunction, when the Moon is directly interposed between the Sun and our

our sight. *Secondly*, for that it continued the space of three hours; whereas natural Eclipses continue not much above the fourth part of an hour, and seldom so long. *Thirdly*, for that it was a total Eclipse; which never happeneth by interposition of the Moon, by reason that it is very far inferiour to the Sun in greatness. What then shall we say? but that the Sun drew in his light, because it should not display so unworthy a spectacle: that the heavens hid their beauty, and suted themselves to their Makers state: that they covered the sacred body of Jesus, most sacrilegiously used, with darkness, as with a veil: one Star shewed the glory of the Lord at his Nativity; but the most glorious Star performed that service at the time of his death. Neither was this darkness ever better resembled, then by the darkness which once involved the Land of *Egypt*; onely with this difference: At that time, darkness was over the Land of *Egypt*, but not over *Goshen*,

where the Jews did inhabit; at this time, the Land of the Jews only was darkned; other Countries remained light. At that time, the true light was among the Jews; since this time, they have been the greatest strangers to it.

And at the end of this darkness, when Jesus cried with a loud voice, and yeelded up his Spirit, the earth trembled; whereby, *Augustine* saith, divers Cities in *Asia* were overthrown. For as at the giving of the Law of *Moses*, Mount *Sinai* trembled exceedingly, and was covered with a thick cloud, and with smoke; so at the finishing of this Law, and at the beginning of the Law of Grace, the earth in like sort trembled, and was covered with darkness, by reason of the manifest presence of the Almighty, and the greatness of the work then in hand. The Rocks also did rend: whereof, in the Land of *Jewry*, in the Kingdom of *Damasco*, and in the Mountains of *Arabia*, mention remains until this day. Where-

Exod. 19

by

by it was signified, that as the blood of a Goat is of power to dissolve the hardest Adamant; so the blood then shed, would either mollifie or break the most flinty hearts in the world.

Therefore do not think (O ye Jews) that as his life doth end, so you have also extinguished his power: he that hath laid down his life, retaineth power both in the heavens, and upon the whole earth: and it is a less matter for him to rise again, then it was to suffer himself to die. You cannot say, that these things which happened at the very instant of his death, were done by any ordinary means. Whereupon you must acknowledge, either in him divine Majestie, or deviliſh Malice in your selves. 6.

You were maliciously bent against him, indeed. But if all men in the world should oppose against him, you see by what means he is able to declare, both his glory and his power. When no man either durst or would open his mouth in his

defence, he did but advance his voice, and five great and terrible tongues did ſpeak for him. *The Sun*, which is the lively lamp of the world; *the Earth*, *The Rocks*, *The veil of the Temple*, and *The dead*. When all Men were ſilent, the Elements, the Stones, the Dead did ſpeak: they all preached his mer-
7. cies, and thundred forth his threats. O good Jeſu! it was a great voice indeed; whereat the principal powers of heaven, earth, and hell, did ſhake; which did aſtoniſh both the living and the dead. As the cry of our ſins did reach unto the Juſtice of thy Father; ſo did thy voice reach unto his Mercy. Thou didſt cry with a great voice, to call the living, and ſummon the dead; that if any ſhould loſe himſelf, if any would not be converted to thee; it ſhould not be becauſe he was not called, but becauſe he would not come.

8. But wo be to every ſoul, which is not converted, which will not come: wo be to every ſoul, which

is

is not moved at this mighty voice. O crucified Jesu! have mercy upon me, poor sinner, prostrate before thee; and let my humble voice ente into thine ears, that thy mighty voice may sink into my soul. Give unto me a true touch of these thy sufferings, both of compassion, (as it is reason that the members should condole with the Head) and also of fear: That my minde be not more heavie then the Earth, which did tremble; That my heart be not more hard then the Stones, which did cleave; and that my soul be not more sleepie then the dead, which did arise at the power of thy Passion. O great Redeemer of the world! if all Creatures did fear thee, hanging upon the Crosse, what will they do when thou shalt come to Judgement! If thou wert so potent in thy greatest debility, what wilt thou be in thy greatest glory! If these effects did accompany the work of thy Mercy, and the voice of thy Love, wherewith thou didst call all men to come unto thee; what

9.

will the work of thy Justice do, and the voice of thy Fury, *Depart from me, ye cursed, into everlasting fire!*

I am much afraid, O good Jesu! of the strict account wherewith I shall be charged at that day, what advantage I have made of thy blood; whereof I shall yeeld a slender reckoning, seeing I have scarce retained it in memory: Be-
10. cause, so much as I do love and cherish my self, so much do I forget thee; and it is no less fault, not to make profit of thy blood, then it was to shed it. Sweet Saviour! let thy precious blood always streams within my soul, that all my thoughts may be bathed therein; let all thy actions be to me, either valuable or vile, according as they participate thereof. Let me be careful for nothing more, then that I be not careful of my self in matters of this life; let me fear thy Justice now, that then I may be confident in thy Mercies.

11. But return a little, O my soul, and *weigh* two points which lie in the

way? One, that whereas men do naturally die by degrees; whereas both their ſpirits and their ſpeech doth firſt faint, and then fail; even in ſuch as have the uſe of ſpeech until their laſt breath: thy Saviour, at the very inſtant of his death, cried with ſo ſtrong a voice, that the Centurion was much aſtonied thereat. The other is, that he died much ſooner then was uſual by that kinde of puniſhment; whereat *Pilate* marvelled, and which he would not eaſily believe: for whereas many hanged three days upon the Croſs before they died; thy Saviour died in leſs then three houres. And what other thing can be inferred hereof, but that he yeelded his ſpirit, not upon any natural cauſe, not by the cruel lingering torments of the Croſs; not by conſtraint of his enemies, or of death, or of the devil? But that the moment of his death was in his own power; and that he did voluntarily lay down his life, and commit and commend his ſoul to his Father;

Mat. 15. 35.

Mat. 15. 44.

even when he would, even when he had accompliſhed his charge; when he had finiſhed all things that were neceſſary, both to deliver us from death, and to purchaſe for us eternal life. Alſo, that he died not without ſenſe of death; that his forces did not ſo diminiſh by degrees, as in the end he was ſenſleſs of his torments: but that he retained both his courage and ſtrength, to the laſt point and period of his life; that from the beginning of his Paſſion, until the very end, he had a full feeling of his Fathers wrath; that he accompliſhed the work of our Redemption entirely; that he did ſo drink of his bitter portion, as no dregs, no drops remained behinde. O that we could in like ſort perfectly accompliſh thoſe works which pertain either to his honour, or to the ſalvation of our ſouls; or at the leaſt, that our imperfection in accompliſhment could be ſo ſufficiently ſupplied with grief, as our humility might in ſome ſort make up the defects of our devotion!

Now

Now in that the veil which did hang in the midſt of the Temple, did alſo rend from the top to the bottom; what can the obſtinate Jews pretend, that all their myſteries are not laid open? that all their ſignes are not verified? that all their Ceremonies are not at an end? 12.

What other voice could more really ratifie theſe words of our Saviour, *It is finiſhed?* Our Saviour proclaimed upon the Croſs, *It is finiſhed:* the veil of the Temple anſwered, *Amen.* This *conſummation* was a *conſumption* of all the Ceremonies of the Law; becauſe Types and Figures are aboliſhed, when the Truth doth manifeſtly appear. *Conſummatum eſt.*

By the death of Chriſt, the Curtain was withdrawn, and the entrance was open for all, into the moſt holy place; even into the celeſtial City. As the high-Prieſt tore his garments, at the condemnation of Jeſus; ſo, at his death, the veſture of the Temple was alſo torn: both fore-ſhewing what was to enſue, both to the Prieſthood, and to

the Temple. The veil of the Temple was torn at the death of Christ; and the Temple it self was beaten down in short time after; and could never since, nor shall ever be again repaired. The Temple, in short time after, was finally destroyed; and therewith also, their Sacrifices did expire: because it was not lawful to offer Sacrifice in any other place, then in the Temple at *Jerusalem*. And so the transgressors of the Law, by killing the Giver of the Law, have discovered the secrets, and finished the Sacrifices and Ceremonies of the Law. They may still separate themselves with the veil of Malice, or of Ignorance, or haply of opinion of great Knowledge; but with the veil of the Temple, or of the Law, they cannot: they cannot cover themselves with the vain veil of the Law, in murthering the Author of the Law. He will not any longer be covered with Ceremonies, Figures, and Shadows, as in the time of the Law: the veil of the Law cannot now cover him,

him, who did hang naked, because he would be seen.

Oh! how happie are we, who have Jesus Christ for our God; whose pleasure is, that nothing should be hidden. There is no god like our God, who sheweth that which is secret, and openeth that which is shut; who instructeth us what is necessary, and what is needless either to do, or to avoid. What desirest thou, O my soul, to see of him, which he hath not manifested to thee? If thou wilt see his works, look upon the world: if thou wilt see his will, read the Gospel. He hath not onely shewn thee his flesh, but hath opened also his heart unto thee. He was born in a common Inne, that all might make resort unto him: he suffered upon an open Mount, that all might set their sight upon him.

O my Redeeme! rend from my heart the veil of carelesnes and contempt, that I may bend it, to behold the secrets which thou hast opened. Tear from my soul the vile 13.

veil of Excuſes; that I may lay my offences open before thee, and not ſeek pretences to cover or conceal them: Otherwiſe, when death ſhall rend open the veil of my life, they ſhall be revealed to all the world. Break alſo the veil of groſs Dulneſs from my Underſtanding: for ſo long as my ſoul ſhall be covered therewith, it is impoſſible I ſhould behold thee.

And thus the rending of the Veil, is a teſtimony to us, that the Law is accompliſhed; that all the Figures thereof are vaniſhed and determined by the Truth. The Ceremonial Law our Saviour hath *abrogated*; he hath *derogated* from the Judicial Law; onely the Moral Law he hath *prorogated*: But yet hath he freed us, as from the ſtrict obſervation, ſo from the ſevere ſentence thereof. As his Will is his Work; ſo our Affections he often accepteth for Effects.

14. But, O good Jeſu! O great Redeemer of ſouls! What (beſides plain ſenſe) doth more evidently con-

convince the malice of the Jews, in denying thy Resurrection, then that not onely in thy life thou didst raise *Lazarus*, who had been buried four days in his grave; but that at thy death, thou didst restore many to life, who had lien buried in their proper ashes many ages before? Could it be more hard for thee to revive thy self then others? Thy self newly dead, then others who had been dissolved into dust? What greater testimony also can we desire, that Death was put to death, by the force of thy death; then that many bodies which Death had under the key of his power, by thy death did rise out of their graves? For if they had been still subject to Death, they could never have broke from his arrest.

O glorious death! which took life from Death. Who would ever have expected, that one Death could have slain another? Who did ever see before, a man fast bound, vanquish one who was at liberty? a naked man, one apparelled and

and armed? a wounded man, one who was ſound? a dead man, one who was in life? Oh! how preſently wouldſt thou make proof of the value of thy blood, and how far the force of thy death did extend? ſeeing that upon the Croſs thou didſt give to the Thief glory, and life to the dead? What is not he able to do, who giveth glory to the dying, and life to the dead? He will never take away life from thoſe that live, who came to reſtore the dead to life.

Finally, as thou didſt manifeſt thy divine working, in that the high-Prieſt, who conſulted againſt thee, did propheſie that thou ſhouldſt die for the people: in that *Judas*, who betrayed thee, did acknowledge thee to be innocent: in that *Pilate*, who condemned thee, declared that he found no fault in thee: So didſt thou the like, in that the Centurion, who watched thee,
15. confeſſed that thou wert the Son of God. Hereby we may plainly ſee the weakneſs, both of our judge-

ment,

ment, and of our power; because, that which Man doth purpose for one end, Thou dost oftentimes dispose to another. When *Pharaoh* said, *Come, let us work wisely*; then did his Foolishness most appear: and when the Jews supposed to deal most sure against thee, then was their device most of all disappointed: For they procured the Centurion to guard thee; but thou didst use him to confess thee. He confessed that thou wert Man; (*This man:*) he confessed that thou wert God; (*was the Son of God.*) He confessed that thou wert just; (*This was a just man.*) He confessed thy Divinity, thy Humanity, and thy Innocency: which is so high and perfect a confession, that the Angels have not more to acknowledge, nor men to believe. Exod. 1. 10. 16.

O blessed Saviour! how effectual was thy prayer for thy tormentors? how presently did the vertue of thy blood appear? In that not onely the Centurion, but all his company, were first exceedingly attached with

with fear; then, glorified God; laſtly, made this open confeſſion of thee: yea, all the multitude ſmote their breſts, and with ſilent ſorrow and admiration departed: which doubtleſs did work profitable effects in many. O my God! what doubt can dazle my aſſurance in thee? How ſhall not thy grace be ſufficient for me, which was thus powerful for thy executioners? Lord, pierce my ſoul with thy fear; which, as it is the beginning of wiſdom, ſo from it our converſion moſt commonly doth move. From *Fear*, grant that I may advance to *glorifie* God; which is the chief fruit of the Croſs upon earth, and the high office of Angels in heaven. Laſtly, grant, that as *with my heart I believe to righteouſneſs: ſo with my mouth I may confeſs to ſalvation.* That I may alway acknowledge thee to be God; who wert ſo defiled on the Croſs, that thou couldſt hardly be known to be a man.

Rom. 10

Now the malice of the executioners was ſo implacable againſt Jeſus,

ſus, that this cruel death was not ſufficient to aſſwage it; but after he had voluntarily laid down his life and ſoul for us, one of them (violating the law of Mercy, againſt him who never violated the law of Juſtice) ſtruck him into the ſide with a Spear, and forthwith guſhed out water and blood; water to cleanſe, and blood to cure all our infirmities: water to cleanſe us from our ſins, blood to confirm us in righteouſneſs and grace.

O moſt unſearchable! O moſt infallible providence of God! by how ſecret, unſeen, unperceivable; by how contrary means (in regard of us) didſt thou attain thine appointed end! The Jews obtained of *Pilate*, that the legs of Jeſus ſhould be broken, both to haſten and aggravate thereby his death; but they had no commiſſion to pierce his ſide. Certainly, if they had not obtained that the legs of Jeſus ſhould be broken; if the legs of the thieves who were crucified with him, had not been broken; the accompliſhment of

of the Prophesie had not been so conspicuous as now it is; *That a bone of him should not be broken.* Verily, O ye Jews! seeing you wanted the power to break his legs after death, it is evident, that he suffered nothing from you in this life, but that which his Fathers Justice, and his own Obedience made him willing to suffer. His body in this life was battered, bruised, and *broken for us*; as well by outward torments, as by inward dolours: but after death, *The Lord preserved all his bones, so that not one of them was broken.*

Exod. 12. 46. Num. 9. 12.

2 Cor. 11. 24.

Psal. 34. 19.

And in that you could not break the bones of his body; imagine not (O ye Jews) that you can ever be able to break the solidity and strength of his divine Spirit; either in himself, or in regard of us. For himself, he put off our infirmities by his death, to enter into his Fathers glory. In regard of his members, they are so far from being enfeebled, that it is from his Death, whence they draw life.

2 Cor. 13. 4.

But wherefore did they pierce his

his side? For two principal reasons: First, that another Scripture might be fulfilled; *They shall look upon him whom they have pierced.* Zech. 12. 11. Secondly, to make his death without all question: which if it had been doubtful, his Resurrection also had remained doubtful: which is the greatest assurance that we can have, both of our resurrection, and glory with him. And therefore, because the wounds of his hands and feet were not mortal, he was pierced into the side with a Lance; which (in case he had not been dead before) must needs have determined his life. For the side of our Saviour was not lightly pierced; but it was opened with a wound so wide and so deep, that S. *Thomas* afterward did put thereinto his hand. Into the wounds of his hands and of his feet, he put his finger: but into the wound of his side, he put his hand.

And besides, this stroke was directly upon our Saviours heart; for it brake the film which involveth the

Pericardium the heart, and naturally containeth water (to cool the boiling heat of the heart) mixed with the pureſt arterial blood. This heart-blood and water was then lanced forth (every drop) unto us; containing the true ſubſtance both of the Ceremonies of the Law, and Sacraments of the Goſpel.

O bleſſed ſtream! whereof one ſmall drop is ſufficient to ſatisfie all our thirſt; whereof, if one ſmall drop had fallen into hell, all the damned might thereby have been ſaved. Verily, if there were ten thouſand millions of worlds, and all ſhould embrace this Redemption, here were largely enough for all.

30. Weep now no more, O my ſoul! but rejoyce, and ſing praiſes: for now the gates of hell are beaten down, and the chains of Death are broken. Now is the Cherubim, who kept the entrance into Paradiſe with a fiery Sword, removed from his charge: Chriſt hath received the wound of that Sword; the water which iſſued out of his ſide, hath

hath quenched that fire. Now is the port of righteousnes opened: as by man came death, so now by man came life into the world. This is the hour which was so often promised, so many ways prefigured, so long expected, so much desired. By this work, the wrath of God is appeased, the heavens are repaired, the earth is renewed; our sins are cleansed, our enemies vanquished, and our souls delivered. His sweat was as the sweat of a painful labourer, to gather in the harvest; his wounds were as the wounds of a valiant Commander to atchieve victory.

And although this combat was costly to him, yet was it grateful to his Father, and to us profitable. It is more glorious to himself, that he reigneth in heaven; but it is more healthful to us, that he did hang upon the Cross. To him, this was a day of the fierceness of Gods wrath; but to us, it was a day of the fulness of his favour. In respect of that he suffered, this was indeed a heavie day; but in respect of that

that he obtained for us, it was a day of ſalvation. For it doth not onely free us from that puniſhment which by our ſins we had incurred; but it doth reſtore us to that happy ſtate whereof we were diſſeized by our ſins. By his death, as he was our Sacrifice, we are acquitted from deſtruction; by his death, as he was our high-Prieſt, (for he was both our Sacrifice and our Prieſt) we are advanced to a moſt happie condition: not the ſame whereof
22. we were diſpoſſed by our ſins, but to a far more excellent eſtate. Our ſins diſpoſſeſſed us of Paradiſe upon earth; but his death doth entitle us to the kingdom of heaven. His blood is not onely the blood of Remiſſion, to diſcharge us of our ſins; but it is alſo the blood of the Teſtament, to bequeath to us the inheritance of heaven.

23. Hail, holy wound of my Saviours ſide, the entrance of his heart, the iſſue of his love. Hail, holy River of Paradiſe; the veln of living water, the true treaſure of the Church.

Hail,

Hail, O window of the heavenly Ark; whereinto whosoever entereth, shall escape the universal inundation of Gods wrath: Open to me this gate, O Lord! and receive me into thy bosom to dwell; even into the secret closet of thy love. I adore thee, O my Lord Jesus Christ! the King of Glory, the Prince of Peace, the eternal Vertue and Wisdom of the Father. I adore thee, the joy of heaven, the hope of earth, the life and light of all the world: the ease of the oppressed, the comfort of the afflicted, the Advocate of sinners, the joy of the just. I adore thee, the great Redeemer of mankinde, the Peace-offering, the acceptable Sacrifice; who by expence of thy blood, hast inclined thy Father to look upon our miseries, and hear our cries.

O heir of heaven! O the glory of the blessed! what love is this which thou beareſt to the world, that for it thou shouldst not love thy self? that thou wouldst lose thy life for those, who hated thee to

to the death? Thy bleſſed body was made an Anvil; all thy ſenſes, all thy members were loaden with blowes, no part was left unſmitten, in working out the ſalvation of thine enemies. Before thy death, thy skin and thy fleſh were torn with whips, thy head rent with thorns, thy hands and thy feet wounded with nails: now after thy death, thy heart and thy bowels were pierced with a ſpear. By which wound, the remainder of thy blood
24. was wholly drained. This is a high myſtery: all words forſake us; it cannot be expreſſed ſo lively as it ſhould: In ſilence we may both admire and adore it: but not our words, nor our thoughts can reach unto it.

What worthy thanks, then, can we give unto thee, (O bleſſed Saviour) who wert plunged in this mire of miſeries, to draw our ſouls out
25. of the mire of ſin? Thou didſt buy our ſouls with the price of thy blood: and if any thing could have been more precious, a more precious thing

thing thou wouldst have given for us. But what quantity of his blood did he give? O my soul, dispute not whether it were little or much, seeing he hath given for thee all that he had. He hath poured forth his blood to thee without count, and wilt thou have a reckoning of it? He gave it not in that measure, because he would give no more; but because he had no more to give. 26.

O most liberal Lord, how prodigal wert thou of thy precious blood! If thou wouldst have paid for us according to our worth, if thou hadst esteemed us no better then our merit; it is certain, that of one drop, half had been too much: But to manifest thy love, and to make our Redemption the more abundant, thou didst pour forth every drop unto us. One drop of thy blessed blood would have been a large price for all things, in heaven and in earth; & yet wouldst thou not, for our sake, reserve one drop thereof to thy self.

O most liberal Lord, thou hast 27.

bound me to thee in a double debt: both for giving thy ſoul to death for me, and for reſtoring mine to life. For reſtoring my ſoul, I have nothing but the ſame which I can juſtly give thee; but for giving thy ſweet ſoul to death for me, there is nothing in man which can worthily be rendered. The heaven, the earth, and all the furniture, are leſs then nothing, in comparison thereof. We can but love thee, we can but laud thee; and this we cannot do, but by thy gift. Help me therefore, O loving Lord, that I may be able to love and laud thee; that I may die to my ſelf, and to all creatures, for love of thee; that my ſoul may adhere onely to thee, upon whom onely her forces depend. Open my mouth (O Lord) to praiſe thee: who haſt opened ſo many mouthes as thou haſt received wounds, to pray unto thy Father for me.

I adore thee, O my ſtrength and my Redeemer; I repoſe all my confidence in thee; all my deſires (after my imperfect manner) aſpire unto

thee

thee. I bow my soule to thy blessed Passion, and with reverence I salute thy Rosie wounde. I adore thy blood, thy death, thy burial, thy victorious Resurrection, thy Ascension into glory. By these, I am refreshed, from these, I draw the breath of my life. O my Saviour, I desire thee onely, I offer my self wholly to thee. I want nothing, I wish nothing but onely thee; for thou alone are sufficient for me. Thou art my King, thou art my Lord, my Teacher, my Governour, my Father, the paradise of my heart, the nest wherein my soule resteth, the haven wherein it is safe, the glass wherein it beholdeth it self, the staff whereon it stayeth, the stone whereon it standeth, the treasure whereto it resteth. Who is so liberal as he, who hath given himself for to vile a creature? who is so loving as he, who hath not spared himself for his very enemies?

O most liberal and loving Lord, who despisest none that come unto thee; but dost rather help him; but

doſt rather prevent him; but doſt rather accompany him, doſt follow him, doſt lead, doſt draw him in the way. Receive my looſe, my loſt ſoul, which ſeeketh after thee: raiſe me, by the vertue of thy Paſſion, from the death of ſin; and, by the ſame vertue, indue me with wiſdom and ſtrength; that by the one I may prevent, and by the other reſiſt the attempts of my moſt dangerous enemies, the Fleſh, the World, and the Devil. The Fleſh, idle and voluptuous; the World, vain and curious; the Devil, ſubtil and malicious. Grant unto me, by the ſame vertue, I beſeech thee, that the yoke of thy Commandments may be ſweet, and the burden of thy Croſs light unto me: that I may contemn the tranſitory trifles of this world: that I may not weakly yeeld either to the calamities or pleaſures of this life: but that, with a conſtant and unmoveable minde, I may *bear* the one, and *forbear* the other.

Now

NOw all this was done against Jesus, upon the day of the preparation of the Passeover, according to the corrupt tradition of the Jews; for Jesus, who most punctually observed the Law, had eaten the Passeover the day before. And because the day following was an high Sabbath, and the Law had ordained that the body of an offender should not hang all night upon the Tree; the *Jews* desired of *Pilate*, that the crucified bodies might be taken from the Crosse: being very scrupulous in ordinary matters, but of wide and broken consciences in matters of more weight. Against Jesus they made particular suit, that his sepulchre should be made sure for three days, lest his body might be taken away: because he had said, that within three days he would rise again to life.

e

Deut. 21. 23.

28.

So they buried him in a Garden: that as in a Garden sin began; as in a Garden he began his Passion for sin; so in a Garden he would conclude his great work, and from

a Garden (as a Plant set into the earth) arise to life. This Garden was close adjoyning to the City: whereby the providence of God did cut off many cavils and doubts, which might have been framed, in case his body had either been removed far off, or secretly buried, or left abroad. In this Garden, *Joseph* of *Arimathea* in his life-time had
39. framed his Tomb; which doubtless he did, to put himself in remembrance of death, in the very midst of his delights. But the entombing of the body of Jesus in this Garden, should in the midst of our sweetest pleasures, hold us mindful of his death. Because, as pleasures are most powerful to provoke us to sin; so the remembrance of Christs death is of greatest force to revoke us from the same.

30. His body was richly addressed to the funeral, that the prophesie of him might be fulfilled: *His grave*
Isa. 53. 9 *shall be with the rich at his death.* And further, to manifest that which he spake upon the Cross; that he had

accom

accomplished his charge; that the terrible tempest of his sufferings had been fully born; and that his honour and estimation was then to ensue. To instruct us also; that the difference between man and beast, doth not determine with our lives; but that the dead are to be used with honest respect. Not onely out of particular affection of kindness or of blood; not onely out of general humanity, engraven by the finger of nature in all men; but also out of Christian duty: Partly in regard of many graces, imparted to the bodies of men in this life; and partly to testifie our faith of the Resurrection, and hope of his glory in the life to come. *It is finished.*

Further, his body was reposed in a new Sepulchre, wherein no dead body had been laid before. To the end that his enemies should not suspect or surmise, that he raised some other to life, (as did the body of *Elizeus*) and not himself. 31. [a] Reg. 13. 21.

Lastly, they stopped the mouth of the Sepulchre with a massie stone, 32.

which could not without great force and noise be rolled away. They sealed this stone, and set a guard of their own men at Arms about it; to make sure (as they supposed) that his body should not be taken away. But as it usually falleth, that the greatest enemies of the Truth, are the greatest means to advance it; so these seals and guards did more evidently seal unto us the Resurrection of Jesus, then all the other circumstances beside: they did evidently declare, that he was not carried to his Sepulchre as a prisoner, as a captive of death; but that as a Victor he pursued death to his Cavern and Fort; namely, the Grave; and there gave him so deadly a wound, that he should be no more death, but the entrance to life.

But when he who would not descend from the Cross, did rise out of his grave; when he had broken the chains of death; when he was returned with *Daniel* out of the Lions den, and with *Jonah* out of the Whales belly; they corrupted the

the Watch to give forth, that whilst they slept, his disciples came, and stole him away. And this was the accomplishment of their malice; this did set them altogether without excuse. This is also the nature of sinners in a desperate degree, who in despight of God and their conscience, will not fear to offend: whatsoever sin they are not able by some colour to defend, they will endeavour by any other sin to conceal

But, O good God, how blinde is malice! what is so absurd! what so senseless? what will it not say and do, either to *attain* or *maintain* some poisonous purpose? For if the Disciples had stollen away the body of Jesus, to what end should the clothes have been left? to whom did they more properly pertain, then to the body that was enfolded in them? Is it probable, O ye steel-necked Jews, that any thief would have been so religious, as to have stollen the body, & left the clothes? would any have bin so adventurous as to have stayed the taking them 34.

off, and the orderly folding and placing them together, whilſt the watch ſlept round about them? all men know, that Myrrhe maketh linen to cleave no leſs faſt, then Pitch or Glue. And what pleaſure, what leaſure can we imagine that the Diſciples ſhould have in ſtaying to diſſolve this glutinous ſubſtance? to leave behinde them this cloſe-cleaving cloth? and to bear away the body rather naked then covered? Theft, deceit, a guilty conſcience, always doubteth want of time; it diſpatcheth haſtily; it hath no leaſure to place things in order; it ever worketh in extreme fear. Could the Diſciples be any ways ſecure, that whilſt the ſeals were broken, the ſtone removed from the mouth of the Tomb, the body uncaſed, the linen folded and orderly diſpoſed, all the Watch would continue in ſleep? Aſſuredly, if the body had been ſtollen, the linen and the myrrhe (being matters not eaſie to be left, and of great worth to be carried away) would never have been

been taken off, would never have been laid and left in so good order.

Your selves did see, that when he was stripped at the Crost, his apparel did so cleave to his battered back (by reason of the congealing of his blood) that they could not be pulled off, without tearing away many parts of the skin. But look upon the myrrhed clothes, of a far more cleaving nature then his blood, and declare unto us, what such tokens of violent pulling off you did espie. Assure your selves, O ye stiff-stomack'd Jews, that such a mangled body could never have been unwrapped out of myrrhed clothes in great haste, without any light, with no great help; but many remnants, both of skin and bruised flesh would have appeared. But what such testimony did any of you finde? what such testimony did any of you expres? Can any man believe that you would either omit to enquire after such a circumstance, or else conceal it, if it had been found? Verily, in that you did

did not ſpeak thereof, your own ſilence; in that you could not, the invincible Truth doth utterly condemn you.

§ 13.

Again of the grievouſneſs of ſin; and what means God uſeth, to withdraw us from the ſame.

1 *An inference of Gods Juſtice.*
2 *The converſation which God expecteth from us.*
3 *The puniſhments that are appointed for the wicked.*
4 *The manifold means which God uſeth for our converſion.*
5 *The firſt means is the law of Nature.*
6 *Of the naked nature of Vertue and Vice.*
7 *Of the fear wherewith ſinners are afflicted.*
8 *Of the ſhame which doth attend upon ſin.*
9 *Of the remorſe of Conſcience.*
10 *The ſecond means to withdraw us from ſin, is the holy Scriptures.*
11 *The Scriptures were formerly written in the book of Nature.*
12 *Three natural principles of the Judgement of God.*

13 *The*

13 *The third means to draw us from sin, are the positive Laws of every State.*

14 *The fourth means, are the instructions and examples which God hath given us.*

15 *The secret means which God useth, to retain us from sin.*

16 *The Sacraments are a means to slay us from sin.*

17 *The prayers of all the faithful do labour for us to this end.*

18 *All creatures are means to dissuade us from sin.*

19 *The flatteries and smoothings of sin.*

20 *God is the same in justice that ever he hath been.*

21 *Sin is more odious to God, then the Devil.*

22 *The Devil is an excellent creature, if it were not for sin.*

23 *Wherefore sin is most detestable to God.*

24 *Two principal causes of sin.*

25 *The Forbearance of God is no Discharge.*

26 *The way to heaven is narrow and hard.*

27 *Nothing can be said in God, either greater or lesser.*

28 *Gods works of Justice seem to exceed his works of Mercy.*

29 *Our knowledge of Gods judgements, maketh us without excuse.*

30 *No pleasure to be taken, until we be reconciled to God*

31 *Delay is not the weakest thred in the devils knot.*

32 *An*

32 *An acknowledgement of a ſinful life.*

33 *By ſins we incur the enmity of all creatures.*

34 *The cry of all creatures againſt a ſinner.*

35 *The pleaſures which the creatures do to a ſinner, are onely to aggravate his puniſhment.*

36 *The refuge of a diſtreſſed ſinner.*

37 *Three things do ſtrictly hold us obliged to Chriſt.*

38 *The ſweetneſs of hope.*

39 *Two things excuſe our boldneſs in coming to Chriſt.*

40 *How we muſt preſent our ſelves unto Chriſt.*

NOw then, ſecure ſinner, ſummon thy ſenſes a little together: And as S. *Paul* in this manner argueth againſt us; *If God ſpared not the natural branches, be not high-minded, but fear, and take heed, leſt he ſpare not thee*: even ſo make thou the like inference againſt thy ſelf: If God thus ſeverely puniſhed his Angels; if *Adam* (who was his immediate workmanſhip) for one ſin; if his dearly beloved Son, for the ſins of others; will he break the courſe of his juſtice for thy ſake? will he privi-

I.

villedge thee from his ordinary proceeding, for *so many* and *so grievous* sins, wherein thou hast so long continued? Remember (O my soule) with what price, and from what misery thou art redeemed; remember of what Head, and of what Body thou wert made a member. He that in mercy hath redeemed thee, will in truth judge thee. If a great King should take to wife a woman of base estate, and make her Queen of all his Dominions; will he not exact of her to cast off her old attire, to leave her former, both company and behaviour, and compose her self in a Courtly carriage? Therefore, since the King of heaven and earth, by the mystery of his holy Incarnation, hath espoused himself unto thee, and endowed thee in his whole estate; will it be lawful for thee nothing to change thy life? nothing to alter thy conversation? 2.

But what needeth it that I reason this matter? It is expressly oracled by the holy Ghost, That Death, Blood, 3.

Blood, Strife, the Sword, Oppreſſion, Famine, Deſtruction, and Torments are created for the wicked *a*; that God will rain upon them ſnares, fire and brimſtone, with tempeſtous ſtorms *b*: that they ſhall not ſtand in judgement *c*: that they ſhall be ſcattered and conſumed *d*: that they ſhall be caſt down, and turned into hell *e*: that God ſhall break their jaws, & daſh their teeth in their mouthes *f*: that their arm ſhall be broken, and their ſword turned into their own bowels *g*: that they ſhall periſh and wither from the earth, and that evil ſhall hunt them to deſtruction *h*: that they ſhall be cruſhed in pieces *i*: that God ſhall laugh at them in the day of their deſtruction *k*: and that the righteous man ſhall not onely rejoyce at the revenge that ſhall be executed upon them; but alſo waſh his feet in their blood *l*.

a Rev. 20.
b Pſ. 10.
c Pſal. 1.
d Pſal. 144.
e Pſal. 36 & Pſal. 9
f Pſal. 48
g Pſal. 10 & 37.
h Pſal. 140.
i Pſal. 2.
k Pſal. 37
l Pſal. 58

If all this battery will not ſerve to make a main breach into our obſtinate ſouls, and cauſe us to abhor ſin more then a Serpent; or at leaſt

to

to conceive ſome fear in committing thereof, (which being well nouriſhed, may in time draw us altogether to forſake it) then we are poſſeſſed with the ſpirit of fury; then are we filled with the poiſon of Serpents; then are we like the deaf Adder (as the Princely Prophet ſaid of wilful ſinners) in ſtopping our ears againſt the voice of the Charmer: namely, againſt the manifold means which God doth uſe for our converſion; ſome internal, ſome external; ſome of grace, ſome of nature; ſom inſtructing the Underſtanding; ſome inclining the Will; ſome continual, and ſome by times: the chiefeſt whereof are theſe that follow. Pſal. 58. 4.

Firſt, The law of Nature imprinted in our Underſtanding, together with the inclination of our Will to follow the ſame: which yeeldeth to us ſo large a light for our direction in the offices of this life, that S. *Paul* accounted it ſufficient to condemn the Gentiles, who never received the Law written. By this Law we are incited to vertue, 5. Rom. 2. & 3.

tue, and retained from vice, in regard of the naked nature of them both. For such is the grace and
6. beauty of the one, that it is to be embraced; and such is the baseness and deformity of the other, that it is to be abhorred; without any particular respect, either of benefit, or prejudice to our selves. But if this will not serve, then we receive from this Law three other more forcible effects; before sin, as a bridle; and after sin, as a whip, Fear, Shame, and Remorse: fear of Judgement, shame of Men, and remorse of Conscience.

7. For the most sensless sinners, the most prophane Infidels, as they have by instinct of nature a full perswasion of the Justice of God, so are they touched (at times) with terror thereof. According whereto, the
Sap. 17. 10. Wise-man saith, that the conscience of the wicked is always fearful. And God himself threatneth, that he will give to the wicked *a*
Deut. 28 65, 66. *trembling heart, that they shall fear night and day, and have no assurance of their lives.* And

And not onely Fear, but Shame also, and ugly infamy, attend upon sin. For men bear such a natural both aversion from evil, and inclination to good, that they abhor even their own vices in other men; and are forward to praise those vertues in others, which they themselves are heavie to practise. So was *Adam* ashamed so soon as he had sinned: so God threatneth to send shame upon the wicked: and so S. *Paul* hath written; *What fruit had ye then of those things, whereof ye are now ashamed?* 8. Deut. 28. Ier. 6. Rom. 6. 21.

But the remorse of Conscience, doth more secretly, yet sharply and surely, adhere to sin: which keeping, as it were, the watch of our souls; before the act of sinning, by barking, warneth us, that enemies are present to break upon us; and after the act, by biting, remembreth us, that infernal thieves have despoiled us of the treasure of grace, and made us captives to their damnable desires. 9.

This is called by our Saviour,

The

Mark 9. 24. Rev. 20. 12. *The worm which dieth not*; and by S. *John*, the *book* whereby we shall be judged. By this remorse it happeneth, that no sin is without punishment: because, even to sin, is a great punishment to sinners.

10. The second means which God hath used to retire us from sin, are the holy Scriptures, delivered us by himself, as lively registers of that eternal Law, which before he had more obscurely written, onely in the book of Nature.

11. These Scriptures are as Letters of Gods love, inviting us to good, and deterring us from evil: by propounding many rewards for the one, and punishments for the other. Some in this life, (whereof in all ages we may observe pregnant examples;) but most especially in the life to come. Threatning, at that time, the torments of hell; and promising the joys of heaven; to bridle our wantonness by the one, and to spur on our slothfulness by the other. Of these judgements of God, even they who groped in the foggs of infi-

infidelity, obtained a full and firm perſwaſion; receiving from the law of Nature three principles making good this point. Firſt, *that the ſoul of man is immortal*: Secondly, *that there is a God*: Thirdly, *that he is juſt*. 12.

A third means, are the particular Laws and Cuſtoms of every well-ordered State: whereby puniſhments are appointed for the Vice, according to the quality thereof; and likewiſe rewards and advancements for Vertue. Of which means, the Apoſtle S. *Paul* hath thus written: *Wilt thou then be without fear of the Power? do well; ſo ſhalt thou have praiſe of the ſame: for he is the Miniſter of God for thy wealth. But if thou doſt evil, fear; for he beareth not the ſword for nought: For he is the Miniſter of God, to take vengeance of them that do evil.* 13. Rom. 13

Beſides the Precepts of theſe three Laws, Natural, Divine, and Poſitive; God alſo in love hath continually raiſed many guides to direct us in piety and vertue: not 14.

onely

onely in words, filling our ears with godly perſwaſions; but alſo by example, repreſenting vertue moſt lively to our eyes. So was Jeſus Chriſt a glorious Sun; ſo were divers Saints in all ages, as ſo many Stars; beams of that brightneſs, ſparks of that fire, both to light and to lead us (as well by exhortations, as by example) thorow the dark and dangerous paſſages of this life.

15. To theſe, he hath added many ſecret means; without which, all outward means would be altogether unprofitable. Namely, his ſweet and ſecret inſpirations, without which, all outward calling is like Muſick to one that is deaf. Alſo, the manifold gifts and graces of the holy Spirit, whereby our ſoules are both armed againſt our enemies, and adorned in the ſight of God. Likewiſe, the continual guard of Angels about us, keeping us from many evils, and aſſiſting all our good endeavours. And generally, his providence over all his creatures.

cures? For seeing that he feedeth the fowls, and apparelleth the flowers; in how different a degree is he more careful over men?

Further, he hath given us the Sacraments of the Church; which are Conduits of Grace, whereby forces are infused into our soules; to *resist* vice, and to *insist* in all the exercises of vertue. The prayers also, and supplications of all the faithful (by reason of the communion of the Church) continually beat at the gate of Gods mercy, as well for us, as for themselves; and doubtless receive not an empty answer. 16. 17.

Lastly, all the creatures which God hath appointed for the use and service of man, are so many silent Sermons to exhort us, so many Trumpets to summon us, To lay down our weapons of rebellion, and to yeeld our selves serviceable to him. Partly, by general example of their obedience, in subordinating themselves to the will of their Creator: Partly, by every particular action, wherein they are employed 18.

ployed upon us. For, if they bring us any benefit, they admonish us thereby to be respective towards their Creator, who hath made them the means of imparting his goodness to us: if they cross us with any calamity, they admonish us thereby of our disobedience; which, as it first brought into the world diseases, dangers, death, labour, loss, and all other kindes of misery and molestation; so doth it daily renew the same effects.

Go to then (O wretched soul) snort on in the sleep of security; solace thy self still in thy sweet sins: and, the better to deceive thy self, smoothe them over with soft and
19. tender terms. Call Pride, decencie; Surfeting, good-fellowship; Covetousness, honest care; Wantonness, mirth; lust, youthfulness. Or with a more flat kinde of flattery, intitle these and other Vices with the fair names of vertue: Call Pride, courage; Envie, zeal; Cruelty, justice; Ambition, desire of ability to do good. Or if these colours will not take,

take, perswade thy self, that some counterfeit good qualities are sufficient to over-shadow them. Will God be either blinded or mocked? Is he not the same God that he was from the beginning? Doth he not as much hate sin as ever he did? Doth he not love Justice as well as Mercy? Then assuredly, what account soever thou now keepest of the actions of thy life, thou shalt one day yeeld as severe an account of them, as others have done before thee. Thou shalt never be able to conceal any offence, or to smoothe it over, or to jest it away: but the more thou dost forget or flatter thy self with these foolish dreams, the greater will be the weight of Gods wrath against thee; both for abusing his patience, and contemning the merciful means which he hath used to withdraw thee from sin. 20.

These means, the more they are, the more they manifest the nature of sin; then which, nothing is more odious to God, nothing more 21.

contrary to his nature; no, not the Devil himself: Because God hates the Devil for no other cause, but onely for sin: whereof if he were discharged, he is a noble substance, and endued with many prerogatives, in a far higher degree of excellency then mortal man. But, in
22. sin there is no goodness; it is altogether composed of evil: by contagion whereof, other things also become evil. And therefore it is
23. most detestable to God, as entirely contrary to his nature; and as the corruption of those things which he hath created. It is a dreadful darkness, which no light can illuminate: it is an extreme cold, which no heat can abate; and it is a very hateful thing, which the infinite goodness of God cannot make tolerable. A very hard thing also it seemeth to be, which his infinite power is unable to do. Such a thing is sin, which God can neither do nor endure: wherein notwithstanding we place all our pleasure, and whereupon all our endeavours do busily bear. The

The Prophet moſt truly deſcribeth two principal cauſes of ſin: one, for that the ſinner praiſeth, or at the leaſt flattereth himſelf in his deſires: Another, for that the judgements of God are not in his ſight. But if God hath damned many millions (O ſecure ſoul) for fewer ſins then thou haſt committed: if infants and innocents, if children unborn have not been ſpared; ſhall the multitude of thy grievous ſins never be ſentenced? never examined? If he have taken longer day with thee then with many other, will he therefore never demand his due? Aſſuredly, howſoever thou art deſirous to deceive thy ſelf, he is (as he hath profeſſed himſelf) *a hard man* in exacting accounts; not onely in the principal, but for increaſe: and hath alſo a heavie hand againſt idle or evil ſervants. The longer he permitteth thy reckoning to run, the deeper doſt thou dive into his debt; and the more ſlowly he doth ſtrike, the more ſurely will he ſet his blow.

24.

Pſal. 10.

25.

26. And if it be true, that heaven is
2 Wisd. 7. 7. like *a City builded upon a broad field, and full of all good things: the entrance whereof is narrow, and in a dangerous place to fall: and there is fire at the right hand, and a deep water at the left: and there is but one path between them, even betwixt the fire and the water; so that there can but one man go there.* If it be true (I say) which the Scripture saith, that the way to heaven is so hard, and the gate so narrow, that few shall find the one, and enter the other. If the very righteous shall hardly be saved; how fearful, how miserable is thy estate (O silly soul) who plungest thy self in all sorts of pleasure, and walloweſt in all kinde both of security and ease? so far from labouring, that thou dost seldom busie either thy desires or thy thoughts about this passage.

27. Thinkest thou that God is more merciful then just? Assuredly not. Nothing can be said in God, either greater or less: because, whatsoever is in him, is his very self. But if thou

thou conſider his Mercy and his Juſtice by their effects, it ſeemeth that the works of Juſtice exceed : for, *Many are called, but few are choſen.*

28. Wherefore then doſt thou not fear? wherefore doſt thou not tremble at thine own condition? being (by reaſon of thy ſinful life) in the high hatred of God; and hourly ſubject to his irrevocable judgements. Whereof the knowledge which he hath both given & opened to thy Underſtanding, is like the Letter which *Uriah* carried againſt his own life : It ſhall leave thee altogether without excuſe; for that thou wert ſo fully inſtructed, both of thy duty, and of thy danger; and yet didſt ſo little follow the one, and fear the other. How canſt thou not onely admit any pleaſure, but eat or ſleep ſecurely, until thou haſt diſburthened thy conſcience of that putrefaction, which will breed therein immortal worms? until by true repentance thou be reconciled to God, and received again into his protection?

29.

30.

until thou be freed from the force of thine enemies, and delivered from that destruction whereinto they endeavour to draw thee? Many thousand accidents, whereof thou standest every minute in danger, may put thee in that case, as will be impossible to ease, and intolerable to endure. And yet still
31. thou delayest to strike off delay, (not the weakest thred in the devils net) in turning from thy wicked ways, and in making such account of the severity of Gods judgements, as he by threatning the same would have thee to do.

32. O just Judge! who shall deliver me from thy severe sentence? how terrible will thine anger execute upon me? What power is in me to wrestle with thy wrath? How shall I be able either to appease or avoid thy fiery fury? Alas! if I examine my actions, if I weigh my ways, if I try the steps that I have troden; I shall finde, that the whole course of my life hath been a web of vices, a sink of corruption, a way full of thorns

thorns and thistles; even a froward and wilful disobedience against thee: I have dishonoured thee; I have sinned against thee; I have provoked thy wrath, and stirred thee to open upon me the cup of thy curses. I have offended the 33.
Lord and Creator of all things, and therewith also have incurred the enmity of all Creatures. And now (me thinketh) they tumult upon me, and are all ready with clamours and curses to flee in my face, crying with full voice in this sort against me:

This is the rebel who hath forsaken our common Lord, & sought 34.
means to betray and crucifie him again. This is he who hath more regarded the deceitful shews and allurements of the devil, then either the benefits or threats of Almighty God. This is he who hath fastned his thoughts upon corruptible creatures; contemning, and, so much as in him lieth, utterly abolishing the power, wisdom, and goodness, whereby they consist.

This is he who hath abuſed us all. For whereas he ſhould have uſed us in the ſervice, and for the glory of our Creator, he hath applied us to injure & reproach him, and to ſerve the will and pleaſure of the devil. He hath put his confidence in us: he hath loved, he hath defired us onely for our ſelves; he hath ſerved our Maker onely for us: he hath preferred us far before him. Neither hath he been content to diſhonour God alone, but hath caſt his poiſon upon many beſides; alluring ſome, and animating others, to knit with him in his riotous revolt.

Come on therefore, let us be no longer ſerviceable to him, but let us bend all the forces we have to deſtroy him. Let us fall upon him
35. by force; let us lay our ſelves in wait againſt him: let all the pleaſure which we ſeem to do him, be onely to aggravate his puniſhment, onely to increaſe the charge of his account.

Alas, miſerable wretch! What

What ſhall I do? Whither ſhall I turn me? Where may I be either defended, or hid? Almighty God I have diſhonoured, and all Creatures are in his quarrel in Arms againſt me. I can finde nothing that will take my part, nothing that will pity me: whatſoever I ſee, bringeth Banners againſt me.

All things are violently bent to oppreſs me: yea, my own conſcience perſecuteth me, and teareth the very intrails within me. Diſtreſſed and diſtracted ſinner! which way wilt thou turn? whither wilt thou go for counſel? from whence expecteſt thou any comfort? who is the great Angel of wiſdom, whoſe pity is equal to his power? Who is he that is called Saviour, that I may run unto him, and call upon his Name?

It is even he; even the ſame, Jeſus, before whoſe countenance I quake; even the ſame Judge, under whoſe hand I tremble. Reſume then thy confidence, O confuſed 36.

wretch! I hope in him of whom thou art afraid; follow him from whom thou wouldst flee: never despair to repair unto Jesus. Three
37. things do most strictly hold thee obliged to him: The multitude of his benefits, for which thou art to give him thanks: the multitude of thy sins, for which thou art to pray his pardon; and the multitude of thy infirmities and necessities, for which thou art continually to crave his supportance and supply. If Fear perswadeth thee, that it is Presumption to approach so high a Majestie; answer for thy self, that these three obligations do peremptorily impose that necessity upon thee.

38. O sweet necessity! which constraineth thee to come, to speak, to pray unto him. O happie hope! how pleasant is thy power! what lovely looks dost thou cast upon them, who open their arms to embrace and hold thee? what unspeakable, both courage and joy, dost thou kindle in their hearts,

who

who give thee entertainment? Go unto him then, O distressed soul! necessity *driveth*, hope *draweth* thee: go, I say, unto him boldly, and these two shall excuse thee before him. Present thy self to him, whom proudly thou hast provoked; if not in innocency, yet in humility; if not with a clean, yet at least with a broken and contrite heart: And seeing by thy righteousnes thou canst not, endeavour to be saved by thy repentance. Behold, even now he knocketh at thy door: Oh! do not stay, for then he will be gone; and thou shalt not know where to finde him. Arise, run, and open to him: arise by faith, run with hope, and open with love. Cast thy self at his feet, with such humility and fear, as is answerable to the state of so magnificent a King. 39.

Let thy words wade in tears; let thy complaints be distinguished with sobs; and call upon him with importunity, whilst opportunity doth last.

A Prayer.

1 INnocency is bold, guiltiness bashful.
2 Our miseries plead for us.
3 All the torments in hell, not a sufficient punishment for one sinner.
4 The hope and confidence of a sinner.
5 God by being merciful, declared himself Almighty, in overcoming his own wrath.
6 The mercies of God surmount all sins unmeasurably.
7 Wherefore our sins may encourage us to call upon God.
8 How we desire God to turn away his eyes or his knowledge from our sins.
9 How we desire God to look upon our sins.
10 God dealeth with sinners, not according to their deserts, but according to their necessities.
11 Christ gave example of that which he did teach.
12 The deeds of Christ are larger then his words.
13 No goodness in us, but when God draweth us from occasions of evil.
14 By greatest sinners, God hath greatest glory.
15 God giveth men more then men can desire, or understand when they have it.
16 So many righteous men as there are, so many are the mercies of God towards them.

With

17 *With the love of God no iniquity can abide.*
18 Jesus *the onely Name of salvation.*
19 *Hope draweth us to Christ.*
20 *Necessity driveth us to him.*
21 *What we have to offer to Christ.*
22 *Neither can hell be satisfied, nor heaven straitned.*



Jesu! most glorious, most gracious Lord Jesu Christ: I come not here before thy presence, to debate the transgressions which I have done; but to offer my self guilty in so many faults, as it shall please thee to heap upon me. The innocent 1.
doth easily finde what to say for himself; but to the offender, the sting of conscience lameth the liberty of his speech, and maketh him more afraid to confess his faults, then he was to comit them: especially, when both the nature & number of his offences exceed the ordinary expectation of mercy. O Lord Jesu! my sins so many, so grievous, and so apparant, give twitching testimonies to my

my own ſoul, how little I hold of innocency. And if I could be ſo ſottiſhly, either ſilent or blinde, as not to confeſs, or not to conceive how impure I am; yet my miſerable eſtate, by means thereof, would plead before thy pity for me.

2. But (O my God) I acknowledge my wickedneſs; I feel what a grievous burthen it is; how heavie, how dangerous. I am not ignorant of my ſins, I do not conceal them; I ſet them ever before mine eyes, that I may happily ſprinkle them with ſome tears. Alas! I have grievouſly offended thee, not with light faults, but with ſuch as have been ſtains, even in the face of my profeſſion: I am that great enemy of thine, who (in preſence of thy divine eyes) have committed ſuch hainous abominations; who acknowledge my ſelf guilty of ſo many grievous crimes, that although I alone ſhould endure all
3. the torments which both the devils and damned perſons ſuffer in hell, yet would it not ſuffice to ſatisfie for them.

And

And becauſe my offences can bear no conformity with any excuſe, I preſent my ſelf before thee, accompanied with no other hope, then ſuch as proceeds from the riches of thy mercy. And with ſorrow in my heart, with ſhame in my countenance, with all humbleneſs of ſpirit, I ſubmit my ſelf to that goodneſs, which I confeſs I have offended, neither debating nor doubting how far it may extend, but repoſing my ſelf abſolutely therein. Thou haſt ſaid, (O loving Lord) *Come unto me, all ye that labour, and are heavie laden; and I will eaſe you.* Lo, I come unto thee, labouring in ſorrow, laden with ſins and miſeries. Who now ſhall eaſe me? who ſhall relieve me? who, I pray thee, but onely thou, who art ſo gentle as to offer thine aid? O my God, who doſt invite me to come unto thee; vouchſafe, I beſeech thee, favourably to receive me. For it is one of thy chiefeſt properties, to forgive, and to be merciful: becauſe thereby thou declareſt thy ſelf to be Al-

4.

Mat. 11. 28.

5.

mighty,

mighty, in overcoming thy proper wrath.

There are no ſins which thy mercies do not unmeaſurably ſurmount. And therefore, although my offences are, in regard of me, abominable; and, in their own nature, hateful; and by any worldly either judgement or means, irreparable: yet can they not bear ſuch intolerable reſpects, as thy infinite goodneſs is not ſufficient to qualifie.

6. O infinite goodneſs! wherefore looke'ſt thou ſo ſharply upon my ſins? wherefore doſt thou number them? wherefore doſt thou ſo exactly weigh them? Alas! wherefore do I ſee thee angry againſt me? I confeſs indeed, that I have offended; I confeſs alſo, that my offences are exceeding great: But ſhall I therefore deſpair? Never; but rather take courage to call

7. upon thee. For thy mercy is never out of action; and the exerciſe thereof is onely amongſt ſinners: partly, in forbearing and in forgiving them; partly, in ſuſtaining their weak-

weakneſs, and in ſupplying their wants. Now the greater my ſins are, the greater is my neceſſity: and the greater my neceſſity is, the more fit am I for the right uſe and end of thy Mercy; and with the more confidence may I crave the ſame. Even as, by how much men are in greateſt miſery and diſtreſs, ſo much the better title have they to ask at places of hoſpitality and relief.

Who will not pity one that is ſick? who will not help one that is diſtreſſed? Come, come, ſweet Samaritane; come, do thy work, ſhew thy nature, exerciſe thy power: the more wretched and weak I am, the more do thou comfort and relieve me. Have mercy upon me, O Lord Jeſus Chriſt! have mercy upon me, moſt miſerable ſinner; who of my ſelf am nothing, and by reaſon of my ſins, far worſe then nothing. Turn from my corruption thy pure eyes, which is nothing elſe but thy knowledge: for thy great mercies ſake,

8. ſake, I ſay, turn away thy knowledge from my ſins. Not that knowledge, whereby thou diſcerneſt and underſtandeſt all things, but that whereby thou doſt either approve, or diſallow them; whereby thou approveſt the works of the righteous, and condemneſt the reprovable deeds of the wicked. Take no ſuch knowledge and ſight of my ſins, to impute them to me, to lay them to my charge; but rather bury them in oblivion, hide them rather with thy mercy. Look, Lord, upon the creature that thou haſt made; look upon thine own Image: look not upon my ſin, which is the image of the Devil. Or, if thou wilt not but look upon my tranſgreſſions; do it not as a Judge to

9. puniſh, but do it as a Phyſitian to cure.

O my God! with bended knees, and proſtrate ſoul; with all fear and reverence, which ſo baſe a worm, loaden with his own loathſomneſs, is able to conceive; I approach to thee, to the ſtreams of thy

thy mercy, to the treaſure of thy merits. *Caſt* me not *off*; for then am I *caſt away*: remit to him, who *ſubmitteth* himſelf: let not the devil make a *prey* of him, who doth *pray* unto thee: let me not periſh with the ſaving name of *Jeſus*, with the ſweet name of mercy in my mouth. Let the good Shepherd rejoyce, at the recovery of his loſt ſheep: let the ſweet loving Father rejoyce, at the return of his unthrifty Son; who acknowledgeth himſelf unworthy to be called thy Son; unworthy in any mean place to ſerve thee. Caſt thy arms of compaſſion about my neck; give me the comfortable kiſſes of peace; caſt the cloke of thy righteouſneſs upon me: let thy mercy recover that again, which the malice of the devil, and my own madneſs hath drawn from thee. Lord, let not my infirmities ſo much offend thee, as provoke thee to pity. Deal not with me according to my deſerts, but according to my neceſſities: like a good Husbandman, who beſtoweth more 10.

coſt

coſt upon barren ſoil, then upon that which is fruitful: or like a good houſholder, who giveth unto his ſick ſervant more dainty meat then unto the reſt: not becauſe he is more worthy, but becauſe he is more weak.

I grant that heretofore thou haſt often forgiven me, and received me to favour: yet forgive and favour me now again; becauſe I have again tranſgreſſed againſt thee. Thou haſt enjoyned us to forgive our brother ſeventy times ſeven times; taking a certain number for that which is infinite; even ſo often as he offendeth: And wilt not thou, who art the Ocean of mercy, do the like unto us? didſt thou not give examples of all thou didſt teach? Is thy goodneſs limited? wilt thou ſpare until a certain number of offences? wilt thou be exceeded in forgiving, by miſerable man? Haſt thou not ſaid, that in what hour ſoever a ſinner doth return unto thee, thou wilt not remember any of his iniquities?

Mat. 18.

11.

Ezek. 18

O

O the ſafety of my ſoul! lo, I am before thee, not in my own preſumption, but in hope of my promiſe: and ſeeing thy deeds are larger 12.
then thy words, what may I not hope of thee, who haſt promiſed ſo much? Lo, it is grievous to me, that ſo grievouſly I have been offenſive to thee: now ſhew thy goodneſs in relieving him who is ſo evil; ſhew thy greatneſs, in ſaving him who is exceeding weak; and hath both mighty and malicious enemies againſt him. Remember not mine iniquities; lay down thy wrath; put away my ſin, put away the puniſhment thereof; put away alſo both occaſion and nouriſhment of the like. For, I finde no good- 13.
neſs in my ſelf, but when thou draweſt me from occaſion of evil. O great Redeemer of mankinde! lo, a great ſinner is before thee, in whom thou haſt very much to forgive; ſhew mercy, O my Saviour! for with ſuch great ſinners thou doſt get greateſt glory.

When thou wert here in this mi-

miſerable world, thou didſt caſt out devils, reſtore the diſeaſed, raiſe the dead: thy mercy was ever pardoning, thy wiſdom teaching, thy liberality giving, thy power helping. And canſt thou now forget to be pitiful, and to relieve, being in the high ſtate of thy ſtrength? Is thy nature now eſtranged from mercy? being in the very throne of mercy.

Behold, O loving Lord! how I mourn to thee in the depth of my miſeries; behold how my very ſoul is diſquieted within me. Behold, I ſtand trembling before thee, expoſing my grief, and expecting thy grace. Caſt me not confounded from thy preſence: For who ever craved comfort of thee, and received confuſion? who ever ſued for thy mercy, either to his prejudice, or in vain? Surely thou exceedeſt in thine abundant pity, both the deſervings, and alſo the deſires of thoſe who pray unto thee; for thou giveſt more then men can deſire, yea, or underſtand when they re-
15. ceive it. It was never heard, that any for-

ſorrowful ſinner departed, either heavie or empty from thee. Shall I then be the firſt? Wilt thou bear a hard hand onely towards me? or wilt thou never again ſhew mercy and compaſſion?

Our fathers truſted in thee, and thou didſt deliver them: they hoped in thee, and were not confounded. Yea, look how many righteous men there are, whether in heaven, or upon earth, ſo many are thy great mercies and compaſſions towards them. Let them all come, and let us ask them before thee, By whoſe merits they are ſanctified, by whoſe power they are ſaved: Surely, not one of them will glory in himſelf: they will all cry and confeſs; *Not unto us, Lord, not unto us, but unto thy Name give the praiſe, for thy mercy, and for thy truths ſake. For we in our own ſword poſſeſs not the land; our own power hath not ſaved us: but thy right hand, and thine arm, and the light of thy countenance.* 16.

Sith therefore thou art unchangeable; ſith I am thy creature ſo well as they; ſith they were

ſinners

ſinners ſo well as I; wherefore doſt thou not pour likewiſe thy pity upon me? wherefore doſt thou not receive me with them to mercy? Didſt thou not ſhed thy blood for us all? are all thy merits ſpent, & none left?

Gen. 27. 38. *Haſt thou but one bleſſing, O my Father? Bleſs me, even me alſo, O my Father.* O merciful Lord God, I moſt humbly beſeech thee, that as thou haſt received innumerable ſinners, ſo thou wouldſt alſo receive me to thy favour, & make me righteous through thy grace. Cleanſe and purifie my heart, that all my tranſgreſſions being put out, it may be a clean table, wherein thy finger may write the

17. law of thy Love, with which can no iniquity abide.

O good Jeſu! for this thy Names ſake, do unto me according to thy name; thy ſweet name, thy loving name, the onely name both of comfort, & of happy hope, to all diſtreſſed ſinners; beſide which, there is no

18. Rom. 10. 9. Acts 4. 12. name, whereby we can be ſaved. For what is *Jeſus*, but a *Saviour?* Therefore, O good *Jeſu*, be indeed unto me,

me, as thou art in name; even my *Jesus*, even my *Saviour*. Thou who hast created me, do not destroy me, thou who hast redeemed me, do not condemn me. Have mercy upon me, O good Jesu, according to thy great mercy, which greatly exceedeth all sins, even without comparison. According to thy unmeasurable mercy, whereby thou wert made man, and crucified for men; wherby thou hast so loved the world, that thou gavest thy self to death for it. What love, what mercy is comparable to this?

Who wil despair? who wil distrust? Have mercy upon me, O Lord Jesu Christ, according to this incomprehensible mercy, by which thou hast taken away the sins of the world, by which thou hast redressed all things in heaven and earth; according to this mercy, have mercy upon me.

Let not my wickedness destroy this work of thy goodness; let not mine iniquity prevail against this mercy. Touch my soul, and turn it to thee. Take away my sins, give to me thy righteousness; acknowledge

thine own work in me, and wipe away mine.

I acknowledge that I am altogether unworthy, either to receive or crave thy exceeding mercy. But hope
19. hath encouraged me, even the high hope which thou ſo dearly loveſt, which thou ſo diligently both *commendeſt* and *commandeſt* to us: ſhe hath brought me before thee, ſhe hath inſtructed me to be bold; lo, ſhe is preſent, to teſtifie the ſame. I was ſore afraid to approch thy preſence, becauſe of my ſins; but ſhe, beautifying her face with a ſweet ſmile, ſaid thus to me: Mild and merciful is the Lord; he will not be angry, he will not drive the diſtreſſed from him;
20. he will gladly hear the prayers of the poor. *Neceſſity* added, that there was none other able to relieve me. *I believed, and therefore do I ſpeak.*

Gracious Lord, I beſeech thee, for thy mercies ſake, which can never be overcome with any kinde of iniquity, yeeld to this petition of my poor ſobbing ſoul; do away my ſins, ſeal thy pardon within my conſcience.

ſcience. Give me the like diſcharge, as thou gaveſt to him whom thou curedſt of the Palſie; *Son thy ſins are forgiven thee.* Or as thou gaveſt to the woman that was taken in adultery; *Go thy way, and ſin no more.* Or as thou gaveſt the woman whom thou didſt cure of the bloody iſſue; *Thy faith hath ſaved thee; depart in peace.*

Joh. 8. 11

Mar. 5. 34.

I have nothing in my ſelf that may appeaſe thy wrath; all I bring with me, doth accuſe and indite me. I have nothing to offer to thee, but the memory of thy Paſſion. Look not, O Lord, upon my ſins, but look upon thy ſufferings; whereby thou haſt taken the charge of my debts, and undertaken payment for me poor ſinner. Sprinkle me with thy blood, open thy wounds unto me, protect me with thy death; and then will Juſtice ceaſe to purſue me; then will ſhe put up her ſword, & therewith alſo her fury, and be at peace perpetually with me.

Come unto me, O comfort of my ſoul! for without thee I die: come, chear my heart with thy lively love,

and then I shal revive. O long delay! O tedious tarrying! Alas! when wilt thou come? wherefore dost thou not hear me? O great Redeemer! what profit will there be in my destruction? Shall the damned praise thee! shall they not blaspheme thee, both for the sharp sense of thy justice, and for despair of thy mercy? If thou throwest me down into hell, will it be the more satisfied? If thou receive me into the bosom of thy mercy, will it be the more straitned? Admit therefore, O good Jesu, admit me into the number of thine elect; that with them I may praise thee, with them enjoy thee; that with them I may both glorifie thee, and glory in thee.

Cleanse my soul from all corruption, that it may be the more fit to receive the influence of thy divine grace; even as a glass, the more pure and clean it is, the more clearly wil the beams of the Sun reflect upon it. Pardon me, O Lord, in this time of mercy, that in the time of justice thou maist not condemn me.

A Prayer.

1 WE know not by what name to expreſs God.

2 God is all things that are in him.

3 The proper work of Mercy.

4 Our ſins are our extreme miſery.

5 In what caſe our ſins paſt do never condemn us.

6 Grace is the divine form of the ſoul.

7 By Creation, we are like to God; by Redemption, God was like unto us.

8 God delighteth to be with the children of men.

9 How God is ſeen.

10 Wherefore we do not love God.

11 The glorious being of God.

12 The being of God in all his creatures.

13 The being of God in the ſoul of man.

14 Wherefore we ſee not God within us.

15 Pleaſure in things created, not ſo great in their birth, as in the begetting.

16 Immoderate affection of a good thing is evil.

17 How worldly things are to be loved.

18 Falſe neceſſities of this life, are like the flyes and frogs of Egypt.

19 If we apply our ſelves to God, he will ſupply his benefits to us.

20 How we are to hate and contemn our ſelves.

21 The perpetual combats of a Chriſtian.

22 Inordinate love of the body, is the original of all ſins.

23 The

23 *The ſubduing of our Will, is a moſt acceptable ſacrifice; and wherefore.*

24 *The ſum of all Chriſtian doctrine.*

25 *The right carriage of our outward man.*

26 *The example of Chriſt is always to be ſet before us.*

27 *The excellency of humility.*

28 *What humility is, and how attained.*

29 *The principal buſineſs & labor of this life.*

30 *The office and exerciſe of temperance.*

31 *Whereto our life may be compared.*

32 *Wherefore we ſhould yeeld our ſelves wholly to God.*

33 *The excellent effects of Faith.*

34 *The ground of our Hope.*

35 *The excellency of Love.*

36 *What ſhould ſtir us to the love and deſire of God.*

37 *All goodneſs is more abundant in God, then in all creatures joyned together.*

38 *The pleaſures which proceed from creatures, are falſe.*

39 *The pleaſures of this life are particular.*

40 *All pleaſures are full and perfectly in God*

41 *Wherefore we ſhould adhere unto God.*

42 *We muſt walk between fear and love, as God walketh between Juſtice and Mercy.*



My God! moſt mighty, and yet moſt milde; whoſe Juſtice ſhineth to us thorow thy love; whoſe Majeſtie is ſeated in the Throne of Mercy: O inviſible and in-

indiviſible God; who canſt not be expreſſed, who canſt not be underſtood. Whatſoever thou art, I invocate and adore thee; for I know thou art a moſt high & holy thing; if it be lawful to call thee a thing, who art the cauſe of all things; if it be lawful alſo to call thee a cauſe, on whom all cauſes depend. I know not by what name I ſhould expreſs thee; & therefore I come ſtammering to thee, like a little childe. For thou art above all things; thou art all things that are in thee: thou art thy holineſs, thy happineſs, thy wiſdom, thy power, & whatſoever elſe is ſaid to be in thee. Seeing therefore that thou art merciful, it followeth alſo that thou art Mercy; and I am ſo exceeding miſerable, that I am nothing but meer miſery. Behold therfore, O thou who art mercy! behold, miſery is before thee. What now ſhouldſt thou do? Verily thy proper work, even to take away my miſery, and to relieve my diſtreſſed ſtate. 1. 2. 3.

Have mercy upon me, O my mercy! O God, which art mercy, have

mercy upon me: declare thy nature, ſhew thy power: take away my miſery, take away my ſins, for that is my
4. extreme miſery. *One depth calleth another:* the depth of miſery, calleth the depth of mercy; the depth of ſin, crieth to the depth of mercy & grace. Thy mercies are incomparably deeper then are my miſeries. Let one depth therefore ſwallow up another: Let the infinite depth of thy mercy and grace, ſwallow up the great depth of my ſin and miſery.

And that I may not, by returning to my former courſes of life, plunge my ſelf again in thy diſpleaſure, touch my ſoul (I beſeech thee) with continual remembrance & remorſe of my ſins; that I may ſpend all the time of my life, to come, in lamenting the time thereof that is gone.
5. For our ſins do never condemn us, if we be not either *contented* in remembring, or *content* to forget them.

Give me alſo the grace of thy holy
6. Spirit, which, as a form ſupernatural and divine, is ſufficient to direct the ſoul (when it hath once entred there-

thereinto) to the acting of all the offices of a ſpiritual life: *informing* the underſtanding, & *conforming* the will to every duty expedient to be performed: even as the ſoul infuſed into the body, is ſufficient to move & direct all the members thereof, to the exerciſe of their ſeveral functions.

For it is not enough that thou doſt cleanſe me from mine iniquities, except alſo thou comſt to me with thy grace; except thou abideſt with me, and preſerveſt me from falling into the like filthineſs again. Come therefore unto me, O my God! O ſweet hope! O ſure ſtrength! hold me with thy hand, embrace me with thy love; and ſuffer me not either to fall from thee, or to follow thee in vain. O health! O life of my ſoul! O life of all thoſe who live in thy love! neceſſity conſtraineth me to cry unto thee: Open (I beſeech thee) thine 7.
ears to my prayers, & thy hands to my diſtreſs: contemn not that which in creating, thou didſt ennoble with thy likeneſs; & in redeeming whereof, thou abaſedſt thy ſelf, to become like unto it.

8. O high and glorious Lord, I acknowledge my ſelf unworthy that thou ſhouldſt enter under my roof: but thy delight is with the ſons of men. And what doſt thou finde in us, but ſins and miſeries, that thou ſhouldſt have a delight to abide with us? was it not ſufficient that thou didſt ſuffer for us, and appoint thine Angels to be our guard? but that thou the Lord of Majeſtie wouldſt alſo remain with us? The Angels, and all thy creatures, bleſs thee, O Lord: for it is not any worthineſs in us, but thine onely infinite goodneſs, which draweth thee down to abide with us.

Come therfore, O ineſtimable treaſure, even for thine infinite goodneſs ſake, I beſeech thee come unto me, and let us enter covenant together; that thou maiſt never depart from me, nor I ever deſire any thing but thee: that thou maiſt be ready to help me, and I careful to ſerve thee. O deſire of my ſoul, my perfect pleaſure, my aſſured ſtrength, vouchſafe perpetually to remain with me; that

that collecting my ſpirit (without which thou art never ſeen) and retiring it into my ſelf, & ſhutting the door to all worldly imaginations, I may, by the light of thy beauty both ſee and know thee; & be thereby ſo inflamed with thy love, that all other *objects* may ſeem *abjects* unto me. For, the onely cauſe wherefore I do not ſo love thee, is, becauſe I do not ſufficiently ſee & know thee: but except it pleaſe thee to come to me, where ſhall I ſee thee, and how ſhall I know thee, who dweſt in the light which cannot be approached? 9. 10.

The light which cannot be approached! Why then, the dull wil doubt of it: the malicious will deny it. O light of my underſtanding, where is that light? how ſhall I *attain*, how ſhall I *ſuſtain* it? O Lord my God, what ſhal thy exiled ſervant do? languiſhing in thy love, and baniſhed from thy preſence? I am deſirous to ſee thee; but no man ſhall ever ſee thee, and live: I would come unto thee; but thy place is unapproachable. 1 Tim. 6. 16. Exo. 33. 21.

But, beſide thy glorious being; where- 11.

wherin thou art known only to thy
ſelf; wherein we know thee beſt,
when we acknowledg our ſelves un-
12. able to know thee; thou art alſo ge-
13. nerallyin all thy creatures, but more
eſpecially in a reaſonable ſoul, as in
thy lively image: but moſt eſpecially
in a ſoul thou haſt regenerated. And
14. yet we are ſo miſerably blinde, our
eys ſo wildly wanton after the vain
things of this world; that although
thou art within us, we are ſo far frō
knowing, that we do not diſcern
thee: even according to that which
S. *John* hath written of thee; *He came*
Joh. 1.10 *into the world, and the world would not*
know him. Send therefore into my
ſoul, O fountain of pleaſure, if not a
beam, yet a ſpark of thy grace; that
my underſtanding being enlightned,
& the miſtineſs of my minde diſpel-
led thereby; I may begin to diſcern
thee, to yeeld thanks and obedience
unto thee, to bear my ſelf reverently
before thee, & be reſpective of thee
in all my actions. For thou art my
Lord & my God, thou haſt made me,
and given to me all that I have, &
yet alas, I do not know thee. And

And that I may more clearly discern,& by discerning know, and by knowing love, and by loving serve thee; draw away my desires from sensual delights in things created; whose pleasures are not so great in the birth,as in the begetting. Let me not prosecute with immoderate affection any creature, though good: for albeit the object be good,yet the affection is evil,if it be immoderate. Good objects may be hurtful to the soul;even as the sight may no less be hindred by a plate of gold, then of lead. Let me use all worldly things rather with my hand,then with my heart; that I may be like a careful Pilot, who although he beareth his hand on the Helm, yet hath his eyes fixed upon the Stars. 15. 16.

And albeit I both live,& deal, and converse in the world;yet let not the affairs thereof adhere unto me: Let me not be infected with the pleasure therof, no more then fishes are with the saltness of the sea,wherein they abide. Ease me of the intolerable task of cares,for the false necessities 17.

of

of this life; for who can reſt in ſuch a bed of thorns? who can be at quiet amidſt thoſe flyes & frogs of *Egypt*?

18. Let me caſt all my care upon thee; let me commit all my neceſſities into thoſe hands that made me; aſſuring my ſelf, that if I *apply* my ſelf wholly to ſerve thee, thou wilt largely

19. *ſupply* to me whatſoever is expedient. Give me a holy hatred & contempt

20. of my ſelf, not as I am thy creature, but as I am the work of the old ſerpen the devil; who by his venomous biting, hath ſo infected our fleſh with inordinate apperites, that we canno cheriſh the one, but therewith alſo we give ſtrength to the other.

And therefore let me eaſily fall to evil intreating, & hard handling of my fleſh, for giving both harbor and heart to my mortal enemies, & for conſpiring with them the ſubverſion of my ſoul. For this is the perpetual combat of a Chriſtian, to beat down his own inclinations, to tame the fleſh; as a rider breaketh his horſe, that he may travel him, both the way and pace which he ſhall direct.

Ye,

Yea, this is no hate, but the only true love; as the father hateth not his child, either when he corrects him for his offences; or denies him meat, either hurtful or superfluous: for, the high feeding of the flesh, is like the feeding of swine, with the prodigal child. He pines with hunger, who pampers this beast: he hates his soul, who is too far in love with his body

This inordinate love, is the very original of all sins: it buildeth the city of *Babel*, & repleniſheth it with new inhabitants; even with innumerable children of confusion. Give me therfore a constant courage, to overcome all difficulties and labours, in maintaining mortal war against my appetites. Give me strength to strive in subduing my own wil, then which no offering is more acceptable to thee: because man naturally loveth nothing more. That my desires being mortified, I may (which is the sum of all Christian doctrine) yeeld perfect obedience to thy will; aswel in doing the things which thou hast commanded, as in suffering those which

22.

23.

24.

25. which thou haſt ordained. Give me a comly compoſition in the outward man, & judgment to direct my actions by diſcretion; to moderate my tongue, and to take a ſtrict account thereof; to uſe rigor and auſterity in the government of my perſon; to behave my ſelf as before thy preſence, who art both judg & witneſs of all my life. Let every moment and motion of my life, tend to the love and obedience of thee, as to the laſt end whereto all my actions ſhould be directed.

26. Let me never be ſo outwardly buſied, but that ſome part of my underſtanding be free, to contemplate on thee with reverence and fear. In all things I ſay or do, let me have reſpect to thine example. If I ſpeak, let me firſt think how thou ſpakeſt; if I be ſilent, how thou wert ſilent. Whatſoever I do, let me caſt and conſider, how thou didſt or wouldſt have done the like: that I may now begin to *follow the Lamb whitherſoever he goeth*; which hereafter I ſhall in a more perfect manner accompliſh.

Rev. 1. 12.

Give

Give me humility both inward & outward, the ground & foundation of all other vertues; which maketh us *descend* to the knowledg of our selvs, & *ascend* to the knowledge of God: which causeth them that are despised on earth, to be esteemed in heaven: which raiseth us from the dungeon of sin, to the gates of paradise. 27.

And because this vertue is nothing else but the contempt of our selves, which cannot be without knowing our selves; enlighten my understanding, that I may wade far into this knowledge, & dig into this dunghil very deep: That seeing what I am, I may the more abhor & humble my self; the more strain my strength, to attain the true effects of mortification; to submit my desires to thy disposition; not to intangle my self with superfluous cogitations; to repress the care of my self; to repel the pleasures of the world; to restrain & limit the lusts of my flesh; to judge my self most vile; to leave all judgment of other men to thee; not to joy in praise, as not being the same to thee 28. 29.

as

as I am esteem'd among men; not to be sorrowful for reproof, as knowing more by my self, then any man is able to object; to bear both injuries & adversities patiently; to obey men willingly in regard of thee; to complain of none; to open the bosom of my heart to all; & to respect them as thy lively temples. Let this be the principal business of my life: grant that in the midst of these labours I may breathe out my self.

30. Give me the vertue of temperance, which is an upright judge between pleasure & necessity, and appointeth to either of them what is their due: giving to necessity that which is sufficient, & taking from pleasure what is superfluous. Let me be content, yea glad to suffer troubls and travels in this world; esteeming the whole time of life, as the forty yeers travel

31. to the land of Promise; as the six days of labour, which go before the Sabbath of rest. Behold, O loving Lord, a lump of clay, an unpolished piece of wood is presented to thee; make of it what thou wilt: for thou know-

knoweſt, both what is fit for me, & for what I am fit. I offer my ſelf wholly to thee, & deſire to depend altogether upon thee: for ſeeing thou knowſt not how to give thy ſelf, unleſs thou give thy ſelf wholly to us; it is great reaſon we yeeld our ſelves wholly and entirely to thee again. 32.

Give me a firm faith in thoſe myſteries which thou haſt received; for this is a mean to bridle our wills, & direct our deſires: this is the life of the juſt; this is the ſhield, which breaketh all *the fiery darts of the devil.* Faſten this my faith to the croſs of thy Son, that it may not ſhake: *found* it upon that Rock, that it be not *confounded.* Lord, *I believe: help, Lord, my unbelief.* 33. Rom. 10 Heb. 10. 39. Gal. 3. 21. Eph. 6. 16. 34.

In all neceſſities & tribulations of this life, give me an aſſured hope and confidence in thee: ſeeing thy power is almighty, thy promiſes moſt true, thy mercies infinite; and thy merits, which intercede for me, ineſtimable.

Kindle in me the burning light of thy love; burning, as zealous; light, as conſpicuous. Give to me that vertue 35.

which

which makes thy yoke ſweet, & thy burden light: which is the accomcompliſhment of the law, & the life & ſoul of all vertues. Without which nothing is acceptable to thee in this life, & wherby thy glory ſhal be apportioned in the life to come. Illu-
36. minate & teach my underſtanding, how excellent thou art; both in regard of thy ſelf, for the greatneſs of thy divine perfections, wherby thou art worthy of infinite love; & in reſpect of us, for the greatneſs of thy benefits & mercies; for which all our love is due to thee: That my will (a blind power, & deſireth nothing, but when the underſtanding leadeth it) may be ſtirred at the beauty of the one, & bounty of the other, to place all my thoughts and deſires in thee.

O Lord my God, the beginning of my being, the end at which I aim: O light of underſtanding? O reſt of my will! when ſhal I love thee ardently? when ſhall I embrace thee with the naked arms of my ſoul? when ſhall I deſpiſe my ſelf, & all worldly things, to love thee more freely? when ſhall

my

my ſoul, with all the forces & faculties thereof, be united to thee? when ſhall it be drowned & devoured in the infinite depth of thy bright burning love? O my Redemption! when all worldly helps ſhall forſake me, thy love will ſtand by me: and ſhall not I forſake all worldly both helps and hopes, to ſettle my love & aſſurance in thee? Thou didſt leave thy glory and majeſty for love towards me; and ſhall not I leave all vanities and impieties for love of thee?

I my God, & my Salvation! wherefore am I ſo dull, as not to perceive? wherfore ſo ſlothful, as not to purſu the moſt excellent & perfect good, which both containeth & exceedeth all other goodneſs? for what goodneſs is not more abundant in thee, then in all creatures joyned together? Men deſire riches, honour, wiſdom, vertue, long life, pleaſure, quiet, with ſo ſtrong a ſtrain, that ſomtime for to gain them, they adventure to loſe & deſtroy themſelves. O coarſe conceits! O rude & raſh eſteemers of things! you love the ſhadow, & leave 37.

the

the ſubſtance; forſake the ſea, to fiſh in puddles: you run after creatures, but regard not him, who may ſay to us, as *Samuel*'s father unto his wife, when ſhe deſired children: *Am not*
1 Sam. 1. *I more worth unto thee then children?*

For, what reſt, what riches, what delights can be found in any or all creatures, which are not more pure & plentiful in thee (O Lord) then in them? The pleaſures which proceed from creatures, are fleſhly, falſe, and
38. ſhort: they are attained with labor, poſſeſt with fear, and loſt with grief. They cloy, but not content; fill the ſoul, but not ſatisfie it; they delight not, but delude the ſenſe: in promiſing much, & performing nothing; in making ſhew of felicity and reſt, but turning it to effects of miſery & diſquiet: for every ſoul is miſerable, which is intangled in the love of temporal things: it is not ſatisfied with their uſe, and yet tormented with the loſs; it is tormented onely with thinking upon the loſs.

39. The pleaſures of this life alſo are very ſcant, being particular, & affecting

ing but ſome one ſenſe: but thou art an univerſal pleaſure, ſpiritually delighting the whole man. All pleaſures are in thee, & that in ſuch both plenty & perfection, that the wiſe man ſaid, *All things that can be deſired, are nothing, in compariſon of him.* Nothing indeed: for there can be no compariſon, where's no ſimilitude or communion. What compariſon then, between that which is, and which is not? A centre is not compared with its circumference; yet both are finite: what compariſon can there be then, between that which is finite, and that which is infinite? 40.

I will love thee therefore, O Lord my God, from whom I do aſſuredly expect all good: I will embrace thee with all the arms of my affections and deſires. The Ivie, applying it ſelf to a tree, doth ſo embrace it, that every branch thereof ſeemeth to be rooted in the ſame: by which help it ariſeth on high, and attaineth his perfection. And wherefore do not I in like manner adhere unto thee, by whom I ſtand, by whom I grow, and by whom I do both fructifie and flouriſh? wherefore 41.

are

a e not all my members turned into arms, that I may embrace thee on every part? Help me, O Lord my Saviour; raise all my desires unto thee; fasten my thoughts to the tree of thy cross; draw all the forces of my soul on high after thee; for the weight of my mortality holdeth me down. Thou, O Lord, who hast ascended the Cross, that thou mightst draw all unto thee: thou, who by thy infinite love, hast united two natures in one person, that thereby thou mightst be one with us; vouchsafe, I beseech thee, to unite my heart unto thee, with the knot of thy love; that it may be joyned unto thee, even as thou hast joyned thy self unto us. Let this love be followed with a fear and reverence of thy Majesty and Justice; which should evermore accompany all our works. Let me so walk between fear and

42. *love, as thou dost between justice and mercy; that in all the actions which I do enterprise, I may begin in thy name, proceed in thy help, and end in thy praise.*

Amen.

Praise, and glory, and wisdom, and strength, dominion, riches, & power, be unto our God for evermore.

FINIS.

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